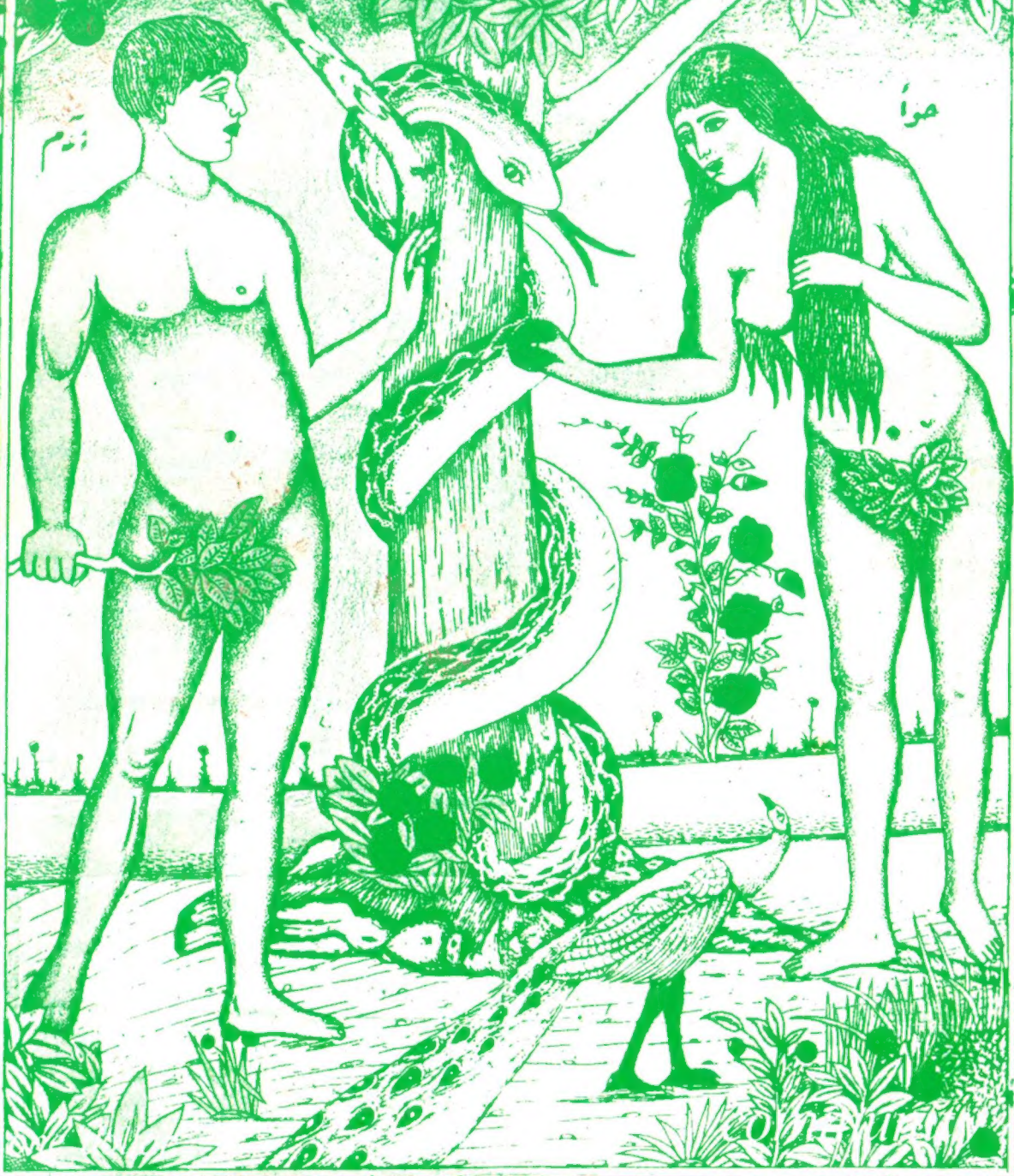
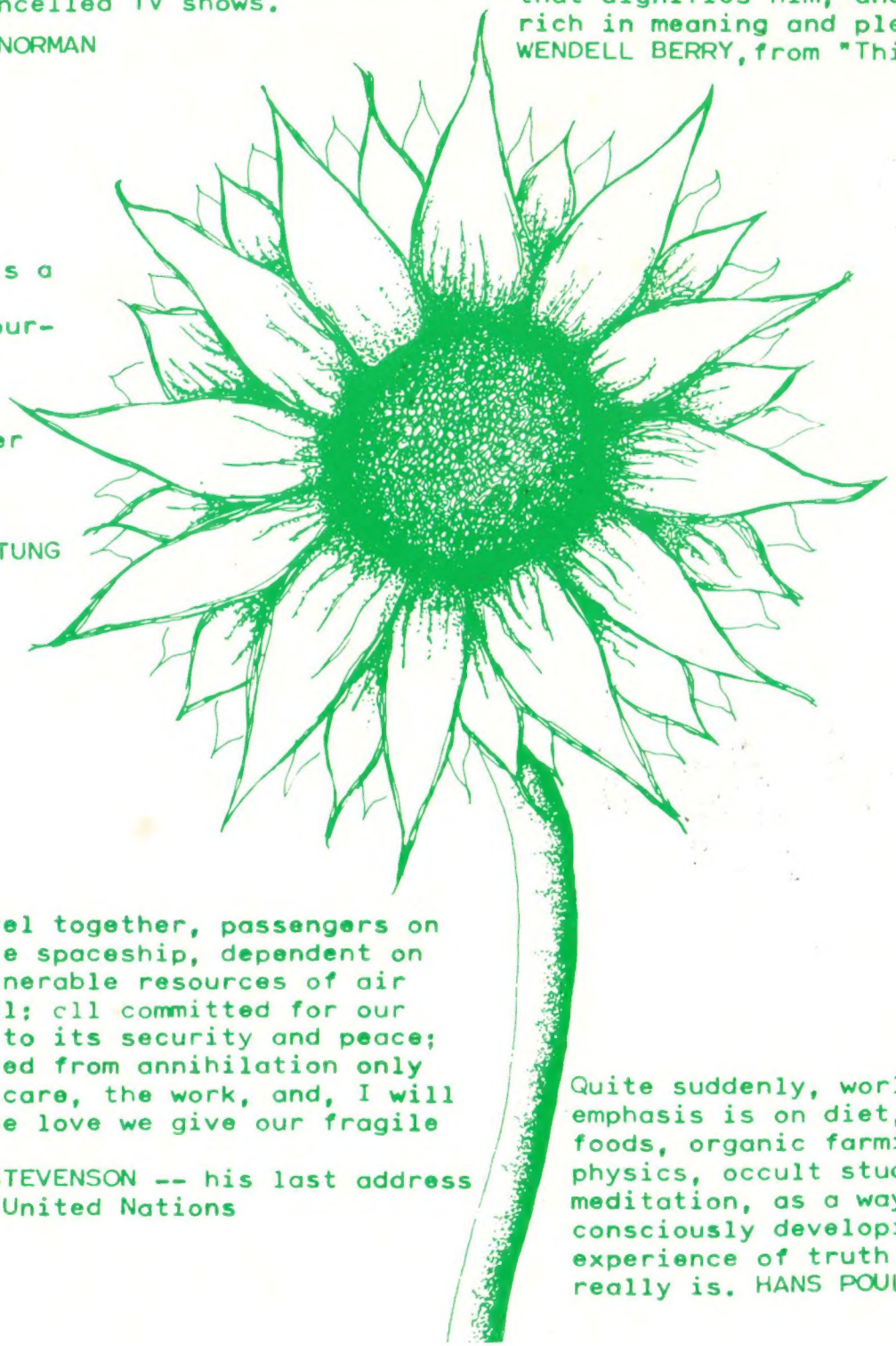
EARTH GARDEN



VOICES IN THE GARDEN

Cities aren't places anymore. They're scenes, projected on screens, then bulldozed away, neighbourhood by neighbourhood, like cancelled TV shows.
GURNEY NORMAN

A person who undertakes to grow a garden at home, by practices that will preserve, rather than exploit, the economy of the soil, has set his mind decisively against what is wrong with us. He is helping himself in a way that dignifies him, and that is rich in meaning and pleasure.
WENDELL BERRY, from "Think Little."



The pig is a little four-legged fertilizer factory.
MAO TSE-TUNG

We travel together, passengers on a little spaceship, dependent on its vulnerable resources of air and soil; all committed for our safety to its security and peace; preserved from annihilation only by the care, the work, and, I will say, the love we give our fragile craft.
ADLAI STEVENSON -- his last address to the United Nations

Quite suddenly, world-wide, the emphasis is on diet, health foods, organic farming, meta-physics, occult studies and meditation, as a way of consciously developing our experience of truth as it really is. HANS POULSEN

EARTH GARDEN

EARTH GARDEN presents a range of natural life-styles. It is intended as a key to sources, practical ideas and alternatives to the nine-to-five drag.

EARTH GARDEN is concerned with the back-to-the-earth movement, surviving in the city, living in the country, organic gardening, community, outdoors, food and diet, living more with less, and the inner changes which follow when you are in tune with Nature.

Let us lead you up EARTH GARDEN'S path to the good life.

There are no advertisements in EARTH GARDEN, Books, places and products recommended are those we think relevant.

Edited and published by Keith Vincent Smith and Irene Smith

With thanks to: Bill, Mary, Christopher, Barbara, Rosemary, Barry and Brian.

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THE COVER:	Adam & Eve. They had a garden but they blew it! Moroccan woodcut	1
THE CITY:	Making the most of it.	4
	Megalopolis — the expanding city	6
	Backyard farm — dig the suburbs.	8
	A handful of sprouts.	38
	Mushrooms — grow 'em in the cellar	38
	Recycle.	40
MOVE OUT:	Finding your farm.	9
	Mine farming. Natural soil analysis	12
PEOPLE:	Bill Robinson — a gas truck.	7
	Hans Poulsen talks to us	10
	Fred Robinson — honey is money.	32
COMMUNITY:	Overview. The kibbutz way.	14
	Twice on Tzorah.	16
	My 100 days at Hanita.	17
	Moshav: Blueprint for a Co-op.	18
	Montsalvat — one man's dream.	26
	China: Home Chau commune.	27
GROWING:	Friendly little worms.	28
	EARTH GARDEN'S planting chart.	29
	Organics: Growing with Nature.	30
	No dig. Plant mates.	31
	A child's garden of herbs and spices.	36
	Comfrey, the miracle plant.	39
FOOD & DIET:	Natural high.	40
	Long-life formula.	27
	Yeung and Yum — Chinese cooking.	39
	Earth Words.	41
	Hibachi.	42
MOVE OFF:	Towards the next oasis.	42
KEY:	Access. This four-page section turns you on to good things and where to get them.	20

MAKING THE MOST OF IT

DOWN ON THE FARM: Where it's all at.

YOU can get by in the city, eat well and live in a good house or apartment and enjoy life ... if you have a regular job that's satisfying and that pays well. The combination is all too rare. Lots of people are lucky to have a job at all at the moment, and the economic climate doesn't seem to augur well for the future. It's a good time to make the change. Change your house, change your job, change your way of life. Throw the I Ching and see what it says.

There is a better life. It's away in the country with plenty of fresh air, sunshine, home-grown fruit and vegetables, and home-baked bread. It's sitting by the open fire in winter eating the food you preserved in summer, eggs from your own chickens, milk from your own cows or goats. For some it's the satisfaction of building their own life, and maybe their own house, without having had to rely on a boss, or pay a lot of money to tradesmen, farmers, fishermen, canning factories, butchers, clothing makers or bakeries.

The better life to some more adventurous, or more solitary, is striding through the wilderness with a backpack, your own sleeping bag and tent, to a mountain or a lake not seen before, confident of enough food in the pack or foraged by the wayside to last several weeks. Or canoeing down a river after fishing, looking for a sandy bank to cook dinner.

It can happen. You can save and prepare yourself gradually for a freer life and make the most of your current situation while you do. The pollution won't go away, the water will continue to taste bad, the streets will remain dirty, the noise level high. But inside your private world, a house and a backyard in the suburbs, a city terrace, or an apartment with a small patio or courtyard you can ignore it while making plans to move out.

Think about it. Is it right for you? It depends where your head's at. If you haven't thought of it before, get hold of Rodale's Basic Book of Organic Gardening (available from The Source, Melbourne, for $1.90, including postage). Read about mulch and compost, think about growing plants without DDT or chemicals.

You can kick the 9-5 habit by getting a shift-worker's job. Laze on the beach during the day, travel to work without traffic jams while everyone else is rushing home. Save a bit and leave your job. Go out and see Australia, see what it has to offer. Is it worth saving? It's the only one we've got. Follow

the casual fruit-picking trail. Come back to your new job refreshed, with new interest in life.

Get a house with a backyard that admits sunlight. Rent it, buy it. In every town and city there are run-down weatherboards and ancient houses that don't cost a fortune. Make the house your interest, restore it, renovate it — it will be worth more money when you've finished. In summer eat outside on the verandah or the backyard patio. Plant a few things — tree ferns, bamboo, vegetables.

Trust yourself. Save money by "doing it yourself". Persevere, even if you don't think you are practical. Take pride in the skills you acquire. Try to make your own furniture and clothes, try to provide as much of your needs as you are able. And try to separate your wants from your needs. Think about that one. Read as much as you like. Public libraries are free, and they have branches everywhere. Pierce the jargon that surrounds most occupations, and lay their mystique bare.

Get out and look at the country. Go on picnics at the weekend, visit city parks and National Parks until you feel at home in them. Read the daily newspapers, especially the morning "heavies" for the advertisements for farms for sale, jobs, caravans, vehicles to change your life. Is there a price range for a small farm that you can afford? Maybe you can buy one by saving hard for six months or "moonlighting" with two jobs at once.

Forage at garbage dumps on your days off. Ask the greengrocer for leftover fruit and vegetables. What isn't fit to eat can be used in your backyard compost heap. When shopping ask yourself: "Do I really need it? Can I use what I've already got at home? "But there's no need to skimp, you can live more for less by joining a food co-op, finding cheaper restaurants, cooking at home yourself. Experiment with foods. Buy yourself a wok and cook Chinese — it's healthy and cheap. A few paperback cook books can enlarge your outlook on life and bring interest back to your jaded palate. Save money by buying the food that is in season, buying the clothes that aren't in season and saving them for the right time.

Clothes needn't cost much, of course. You can buy at markets, charity outlets, opportunity shops and at army disposals stores. The khaki shirt, jeans, tennis shoes or work boots you buy there are durable and always in fashion. Remake clothes by altering to current styles, make one garment from two bought cheaply. Knit, reknit, make your own. Buy unclaimed shoes at a boot repairers. Repair your own shoes.

If you like the outdoors already, why not transfer your job there. We don't mean pick and shovel on the road, but maybe that wouldn't be such a bad idea — build up those sagging muscles in preparation for working for yourself. There's fire watching for the Forestry Commission, logging, lighthouse keeping, mining, working as a ranger for the National Parks Commission. Get someone to cut your hair — it's easy with practice. Experiment. Try something new each day.

If you have a car or van join the N.R.M.A. or the R.A.C. The outlay is small, and the help great, particularly if you have an older vehicle that doesn't like starting. They undertake to get you underway again, and their advice could save a lot of bills from the local garage. Convert your van or truck to propane. Save money on fuel and help cut down pollution caused by motor exhausts.

Follow special interests and hobbies. Make your life what *you* want it to be. Don't depend on others. Write a book. Join a pop group, if that's what you want. Go to night Tech, or the W.E.A. and take classes in pottery, sculpture, motor-mechanics, lampshade-making, millinery, languages, matriculation subjects. It's the time to finally do what you have always wanted to do — whatever that is.

Join a credit union to save money. Get a higher interest rate by depositing the money in a building society.

Walk to work or go on a pushbike. Use public transport for longer journeys. Ferry rides are restful. If you work in the suburbs get a house somewhere nearby.

Eat at Public Service cafeterias, at Universities, at ethnic restaurants like Greek, Italian, Lebanese and Turkish. You don't have to go abroad to savour delights like souvlakia, mousaka, shish-kebab, kofte, falafel, houmous. Try a macrobiotic restaurant. But the best and cheapest meal is still the one you make yourself. If you're desperate you could do a Henry Miller and appoint a different set of friends to invite you to dinner each night of the week in return for your witty presence. Ask in cake shops for yesterday's bread and cakes. Grow your own food in the backyard (See Backyard Farming, page 8). Buy "family packs" of meat with a few friends, or lamb, pork or beef by the side and divide it up.

Maybe by this time you'll begin to realise that you don't have to work all year round to stay alive and pay the bills. Giving up cigarettes might be a good first step to anyone who wants to commit themselves to this sort of change. You can't eat cigarettes. Take the changes slowly, there's no need to be hard on yourself.

There are a lot of things to do in the big city that are free. Going to the toilet isn't one of them. In Sydney it costs 2 cents in the door at railway stations, but it's free in parks. In Melbourne it costs 3 cents at the G.P.O. toilets in Elizabeth Street — and we know a pregnant lady they wouldn't let in when she didn't have this sum. Use pubs. They're free.

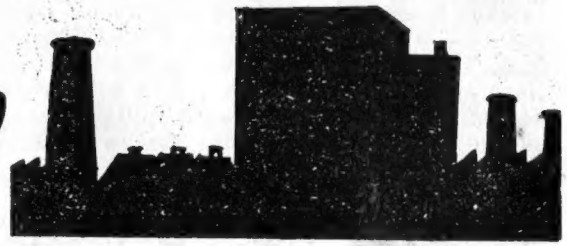
But some museums, art galleries and public libraries are still free. There are regular concerts with no admission fee at both Sydney and Melbourne Town Halls. If you like brass bands there are free park recitals on Sundays. In Sydney there's the Art Gallery of N.S.W., the Technological Museum at Ultimo, the Australian Museum in College Street (with an excellent section on rocks and minerals and a unique Melanesian artifact display). The Mitchell and Dixon Libraries are worth seeing for themselves as well as their contents. All of these adjoin other areas of interest. The Art Gallery is beside the Domain where on Sundays irreverent and irrelevant speakers harangue crowds of hecklers under the Moreton Bay Fig trees. The Tech. Museum is just near Paddy's market, where on Fridays between 11 a.m. and 4 p.m. the great Producers' Hall is thrown open to fruit and vegetable sellers and a motley collection of stalls selling colourful gear like candles, paper flowers, used clothes, jewellery, leather belts, antiques, books, vests, dresses, macrame, shoes. Sydney's Chinatown is nearby in Dixon Street, excellent shopping for cooking implements and plates, soupbowls and Oriental tidbits such as ginger root and bamboo shoots. The Taiping is *the* place to eat.

The Australian Museum is across the street from Hyde Park, where you can sit in the sun, eat lunch, meet people, rest between shopping forays. Women can shower at the Women's Rest Centre in nearby Park Street, where they can also iron clothes and leave children at the baby minding centre. The Mitchell Library looks out across the truly beautiful Botanic Gardens which wend down to Farm Cove and Lady Macquarie's Chair. You can swim in the Domain pool, at 15 cents entrance fee. Also at the University of Sydney there's the Nicholson Museum, housing a valuable collection of antiquities, the Fisher library and cafeterias at the Union and Manning (Women's Union). The same goes for Macquarie and N.S.W. There's always something going on at Uni — in term and out.

The same goes for Melbourne, though there's a 20 cent admission at the new Art Gallery, the price is worth it to see the Len French stained glass ceiling in the Great Hall alone. In Melbourne visit Montsalvat (see centre pages) to see what a group of men can accomplish with their own hands and initiative. Admission is 40 cents.

In the summer, there's the beach, one asset Australia has over many other countries. After that there are always areas of interest like the Rocks and Paddington in Sydney or Carlton or Como in Melbourne. There's lots to do in your city, or nearest city. Take it from here . . . and make the most of it.

MEGALOPOLIS
the expanding city



AUSTRALIA is the most urbanised country in the world. More than 83 per cent of us live in the cities, and most of these hug the Pacific coast. This is good for those wanting to move out of the cities because it means there is more room to move in the bush. But the cities are still growing, extending their menace of pollution, crime, overcrowding, poverty and noise to the country. A more disturbing trend is evident to what could be called an urban antheap or a Megalopolis — cities creeping outwards until they embrace nearby cities which already contain sizeable populations. One of these is the Newcastle-Sydney-Wollongong (NSW) axis. Canberra is in danger of swallowing Queanbeyan, and in any case is well on the way to becoming an urban state. Ashley Owen examines the problems and some of the answers.

BY ASHLEY OWEN

STRETCHING along the New South Wales coast for about 160 miles, with an epicentre located just under half way between the Queensland and Victorian borders, is a narrow smoke-covered tract of conurbation.

Contained within this mass of urbanisation, disected by only two sizeable expanses of green, are the cities of Newcastle, Sydney and Wollongong — or more precisely N.S.W.

These three cities and their surrounds contain almost two-thirds of the population of New South Wales. At the last census, the State had a population of 4,589,556, of which Sydney held 2,799,634, Newcastle 351,010 and Wollongong 198,768.

According to figures gathered by the Commonwealth, Australia's total urban population is 83.22 per cent.

In the past few years the worsening economic climate in the rural areas has been sending droves of rural youth to the three most populous centres in New South Wales.

Politicians and civic authorities have never made forceful plans to cope with the increasing fact of urbanisation. In 1968 the New South Wales State Planning Authority produced what it called the "Sydney Region Outline Plan", but in this study no account was taken of decreasing rural viability nor could Britain's entry into the European Common Market have been foreseen.

But even so, some of the factors that emerged from this study hold frightening prospects. The study forecast that by the year 2000, the three centres on the coastal strip of conurbation would have a total population of 6¾ million. It also predicted that the growth rate for the Sydney region alone would be some 110,000 a year. This would be like adding the total population of Canberra to the Sydney region each year — not a very sobering thought.

What are the prospects for the some 86 per cent of the New South Wales population who live in urban areas? If they live in rural-urban areas and have a good job then there is some future. The State Government must, no matter which political party holds power, promulgate some concrete form of decentralisation.

It is from the Sydney example that other centres could learn but with the example being set at present, the pull of the country is strong.

High costs of land in relation to earning capacities, the social environment of low cost housing estates, the long hours spent in travelling and the extended community services are a few of the drawbacks of intensified urbanisation.

Land cost is the most urgent and immediate problem for many to overcome. For others it is completely impossible to obtain land at the current spiralling cost and they must content themselves with the fact that as long as they reside within the large city they will pay rent.

For example: For a person earning around 100 dollars a week to buy land in one of Sydney's treeless and uninviting suburbs represents a ratio of 66:1 in land costs to weekly earnings. This is far removed from 1939 when a man earning four pounds a week could buy a fully-serviced domestic building block at South Coogee for some fifty pounds — a ratio of only 12.5:1.

If decentralisation pulls some of the population from the urban conglomerates, the early pioneers will be able to buy land in some centres at prices starting at 800 dollars and rising to 3000 dollars — that is until the real estate agents also find the advantage of decentralisation.

The social environment and problems in vast sprawling suburbia are well documented. When a major metropolitan newspaper needs quick readable features, the call goes out for tomes on the ills of suburbia. Suffice it to say here that they are many and psychologists will find more until the illness is overcome — providing it is not terminal.

The boredom of the young, the featureless landscape, the tensions caused by both parents working and the inability of those living on the fringes of suburbia to take part in the advantages in cultural activities and entertainment offered by the central city without great effort, are just a few of the causes that can lead from fun to petty and then major crime.

In recent years both Sydney and Melbourne have seen the proliferation of a new form of living — the home unit. All too frequently poorly designed and ill-sited, the home unit has met with great opposition from residents where it is suited — the attractive inner city suburbs.

Despite the increasing opposition to this new form of shelter, town planners and developers see home units as the answer to inner city urban growth problems.

Office employment continues to cling to the city centres and as the inner city employment sector grows, the demand for inner city shelter also increases.

Some benefits can be derived from home unit living such as the reduction in travelling time and the further utilisation of existing water and sewerage facilities. But in their very design they are disadvantageous. Studies have shown that many stresses result in young families living in home units which are not designed for children and the continual close living must, after many years, lead to some loss of individuality. The proliferation of home units can, in the long run, lead to the replacing of old slum development with a newer less attractive slum development.

The prospect of a Sydney region in the year 2000 with a population of some five million is depressing. To prepare for this future population civic and state authorities will have to start planning and constructing improved services without undue delay. The authorities claim that the cost of this is prohibitive and say they are considering plans. They have been

considering plans for many years and still no decisive action has been taken.

In the meantime the urban sprawl continues, the social ills magnify and despite the ostrich wish of authorities that if they bury their heads long enough it will go away, the reality of urbanisation continues.

One minor point, or not so minor depending on your state of pessimism, is the logistics of the evacuation of a city like Sydney or Melbourne in the event of war. If conventional weapons are used by an aggressor the evacuation of residents would be a mammoth if not insurmountable task. If nuclear weapons are used, then the problem ceases to exist.

Decentralisation, with the prospects of living in an atmosphere that is not streaked by pollutants, where the water is only discoloured by the whims of nature, does hold an attractive alternative. Also for the depressed rural sector any concerted effort of decentralisation would have advantages. There would be a nearby market for cash crops and dairy products. An example of this is the one true example of decentralisation ever tried in Australia — Canberra.

Our national capital was a planned city. The Government bought up all the land and released it on lease and was thus able to control all forms of development within the defined area. The dairy farmers along the south coast of New South Wales have a market for their products. The cash crop farmers in the Murrumbidgee irrigation area also have a close market. Both sectors save on the cost of transporting their goods to the point of sale. Another advantage of this decentralisation was the benefit gained by residents on the south coast who had customers for tourism. People from Canberra began buying cottages for holidays, others rented them and others found the beaches an ideal location for day trips.

With secondary and tertiary employment expanding in the rural areas, secondary and tertiary education and entertainment follows. As towns become cities the demand for better education follows. Eventually universities must be established in the major regional centres. Entertainment and culture follow. Major artists do not perform in areas where it is not profitable and with large regional centres the market would be there. The same applies to cultural activities — if there is a market there will be a product. This has been put in money terms as it appears this is the sole criterion followed by Governments.

Even to the confirmed city dweller, the prospect of rural urbanisation is not unattractive. For a start controlled decentralisation can eradicate industrial fallout and water pollution. Tracts of native flora can be left instead of a developer sending in a bulldozer before the builders. Even the decibal rating of noise is less harmful. A jet taking off rates between 130 and 140 on the decibal scale and can cause physical damage. On the other extreme the rustling of leaves rates less than 20.

For the skyscraper dweller, who wanders through the concrete canyons devoid of light and fresh air, who survives on treated air and water, the concept of life as an organic farmer must seem alien.

But the disenchanted city man sees it not as just a pipe-dream, but as something that can be achieved — living under clear skies and by clear water. Life in a planned urban project away from the coastal antheaps is another possibility.

The next twenty years may lead to a strangulation of our major cities. Only now, and only if pressured, will political leaders press for legislation necessary for the survival of a way of life that is not doomed to self-destruction.

In 1970 Australian members of State and Federal Parliaments learned the word "environment", and the word "conservation" was heard in the mouths of men who for years had been bent on the race for increased productivity at all costs.

Pressure from the people alone can take the word "decentralisation" from shelved reports and make it relate to the survival of ourselves and of our way of life.

A GAS TRUCK

Later in EARTH GARDEN you'll meet Fred Robinson, guru of the New Age movement. But now we want you to meet Bill Robinson, or William John McLaren-Robinson, as his birth records show.

Bill is committed in a concrete way to improving the ecology and conserving Australia's natural environment. This is reflected in his life-style. He runs a magazine distribution business, a bookshop and is now venturing into publishing with "30 days", a monthly review and "Saving Grace", an ecology-oriented magazine.

The magazines he distributes to newsagents in three States, such as "The Miner", "Seaspray", "Go-Set" and "Rolling Stone" are brought interstate in Bill's 1963 3-ton Austin truck (ex P.M.G.) and a Ford Van, both powered by LP (liquid petroleum) gas.

LP gas makes sense because it's economical (costs as little as 23 cents a gallon), does not wear the carburettor, is non-corrosive and gives smoother running while exhaust — and therefore pollution of the atmosphere — is cut down considerably.

Conversions in Melbourne are handled by Gas Motors, LaTrobe Court, 165 Latrobe Street, Melbourne.

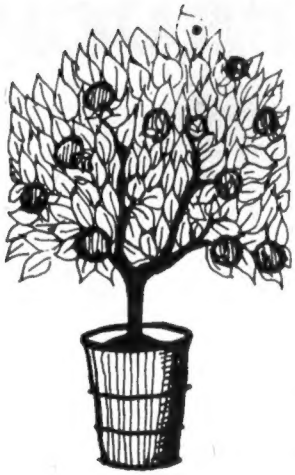
Back to Bill Robinson: " 'Saving Grace' will base itself on people," he says. "Though it will be oriented to the ecology and environment, it will concern itself with issues that affect people.

"I would see 'Saving Grace' as also being involved with things like pensions — a People's magazine."

Bill's Bookshop, at Richmond, Victoria has extensive coverage of every type of book on India, incense, candles, Sierra Club and other posters. He will soon have in stock a wider range of books on organic gardening, the ecology and food and diet than he has already.

Bill sees the bookshop as becoming an information centre for people interested in similar activities. He will pass on stories not suitable for his own publications to interested people. "Just so long as information is disseminated," he says.

There's just one thing that Bill Robinson takes more seriously than his distributing business, his bookshop, his publications, his gas truck and even his bicycle . . . and that is cricket. His team, Robinson Distributors plays in the Caulfield Mercantile competition and every Saturday he dons the blue-and-red cap with the RD emblem, batting and bowling. It seems, somehow a vision of better days, when gentlemen clad in white sported under the trees on the village green and when there was no pollution, no smog, no traffic jams and no fertilizers.



Backyard Farm

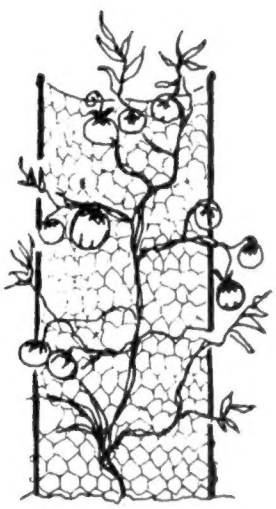
IF YOU have to stay in the city, and you've only got a small backyard, don't despair. You can make your backyard work for you, and grow at least part of the fresh vegetables you need. A garden 25 x 50 feet can support a family. Consider these suggestions for a start:

* Grow tomatoes in a small drum of rich earth. Line pathways, terraces, verandahs, even outhouse roofs, with potted tomatoes but don't forget to water regularly.

* Add dwarf citrus, oranges, lemons, limes in half-barrels on porches, in courtyards, beside the front steps.

* Grow herbs, watercress and flowers in window-boxes. Flowers help to put oxygen back into our polluted city air.

* Sprouts: A delicious addition to salads and lightly-steamed vegetables. Try sprouting beans, peas, millet, alfalfa, sunflowers, mixed bird seed.



* Make a plank "Barrel" out of a fruit crate or scrap wood. Cut 3-4 inch square holes here and there and plant strawberry runners in them. Turn the barrel and water regularly. Yields delicious fruit, and its ornamental too.

VERTICAL GARDENS

If your garden can't grow out, it can still grow up. Your fence can also enlarge the scope of your backyard farm. Chicken wire can be bought cheaply at hardware stores. Support the wire with strong poles and turn your fence into an attractive, fruitful, living wall. Suggested plants: squash, cucumber, tomatoes, climbing beans.

TRELLIS: Train white and red table grape vines over a trellis covering a backyard patio. Passionfruit rapidly provides an overhanging green jungle. Eat your meals outside and watch the plants grow.

Grow sweet corn by planting a couple of seeds in three holes arranged in a triangle. This allows the leaves to touch for pollination. Watermelon and rockmelon will grow well at the foot of the corn.

Space doesn't seem to be such a problem now, does it? Ensure all the plants in your crowded garden get enough light. Raise sun-loving plants higher by planting in a box supported by bricks.

Make a "tepee" of tall bamboo canes or poles, lashed together near the top and anchored firmly in the ground. Plant pole beans, cucumbers, eggplants and flowering climbers so they can wend their way up the tepee.

Of course, this intense backyard mini-farming must be supported by rich humus from your compost heap.

In the kitchen use a blender or juicer to make delicious drinks from your fresh fruit and vegetables. Just imagine tomato, orange, peach, grape, lemon, apricot, and plum juices smelling fresh and fruity — not stale like they do from the can. Don't forget regular salads, and in summer fruit salads, made at home.

MOVE OUT

AUSTRALIA has been described as a "big paddock". If so it's one of the world's largest — all 2,974,570 square miles of it. Rural holdings cover nearly two million square miles of this area — but only 460 million *acres* is estimated to be suitable for development.

When you consider that, of the total population of 13 million people in Australia, more than 83 per cent live in the cities, you'll realise that there are plenty of empty spaces. A lot of room in which to breathe. Not all of this is arable, of course. Lack of water makes the big paddock a dry one. A good part of central Australia is barren, but the underground water reserves are vast. But so far we haven't run out of good land. On a recent journey from Eden to Bombala in N.S.W. we saw more than a dozen small farms with homesteads which were deserted and more than 50 miles of virgin bushland. The area was green after recent rains, the bush full of ferns and birds all undisturbed. Maybe a good place to start looking.

Read the morning paper advertisements — in New South Wales the "Sydney Morning Herald" Stock and Station Properties, in Victoria "The Age" Country Properties for Sale. Saturday is the best day. The national "Review" often has a lead to communes and back-to-the-earth movements in its *D-notices.* Soon you'll be able to assess what land is for sale, in what areas, and the going prices. Your next step, of course, is to get out and look for yourself. This may change the whole concept of what you require. For instance, 5 to 10 acres is enough for an organic farm at subsistence level, homestead and grazing for a few animals.

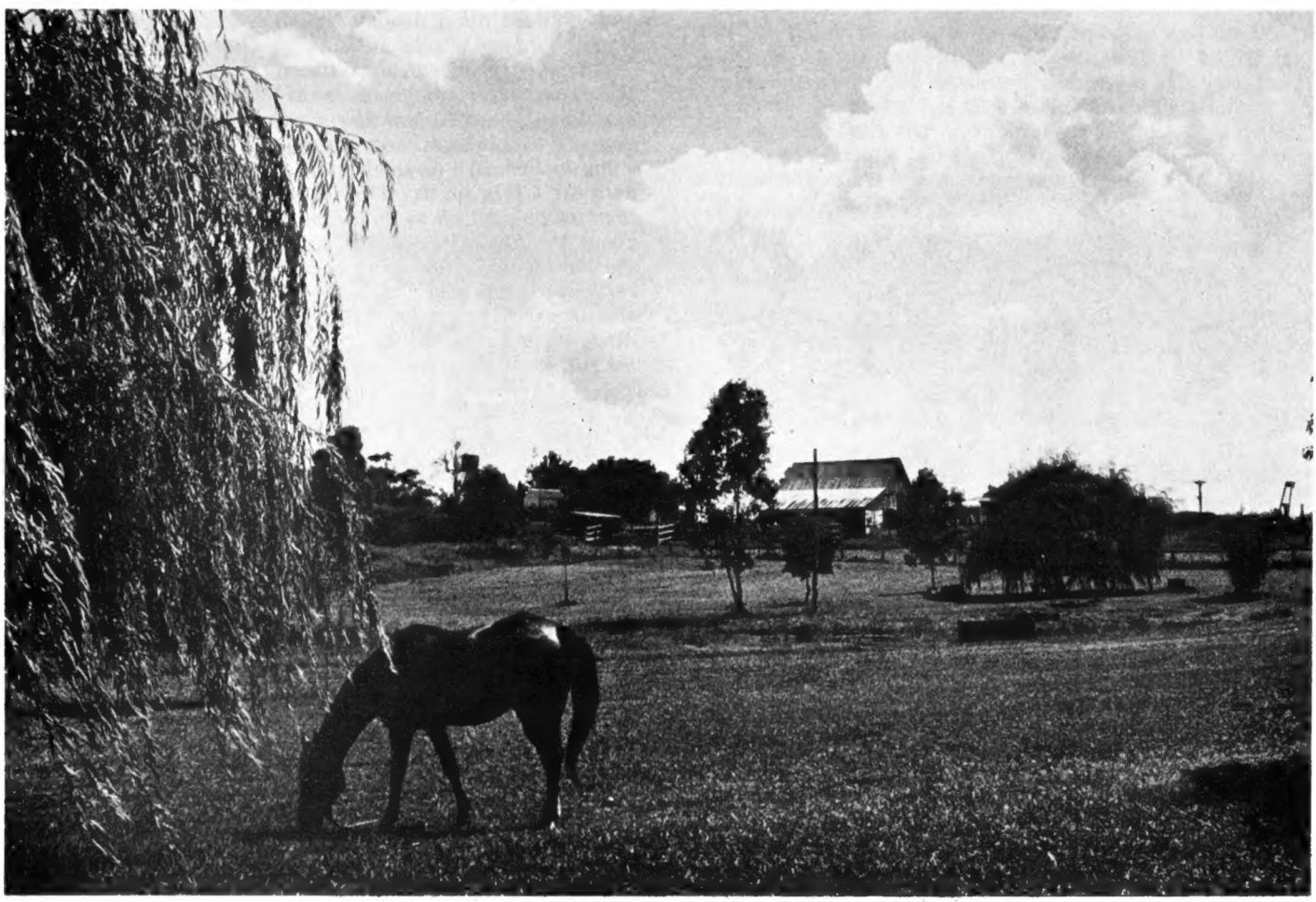
If you want more privacy, or more hill, valley, or creek frontage, you can stretch to 25 or 50 acres, but you won't actually *need* more. Check the rates to see if you can handle payments.

In Australia the Stock and Station agent holds the key to rural land. These range from big companies like Dalgety, Winchcombe Carson, Pitt Son & Badgery etc. to smaller people who do a good job in local areas — Wal Murray & Co in Lismore and Alders & Kremer in Goulburn, N.S.W. The stock agency is where the man-on-the-land buys sheepdrench, dip, woolpacks, fencing wire, a new rain gauge, insures the house or rents a holiday flat at the beach.

Take a few days off work and look at various areas in which you feel you could happily settle. In doing this you will have to consider climate — rainfall, frosts, wind exposure, and soil. Weather charts can be obtained at Town Halls. Speak to farmers about the weather in the area, what crops are grown, what farms are for sale. When you finally decide on the right area visit every stock agent in the nearest town and city. Ask them what is available, tell them what you want and, finally, leave a note containing your requirements and your address, asking them to advise you if anything similar comes up. If the agents are closed, leave the note under their door.

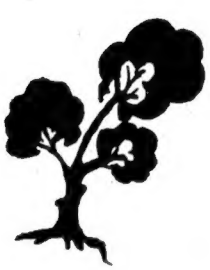
Check these ten points for your Homestead site (adequate sunlight is presumed).

1. Water — spring, river, creek, dam, well, town water.
2. Climate — short winter preferable.
3. Good soil — at least a foot of topsoil.
4. Reasonable land cost and rates.
5. Rainfall.
6. Homestead.
7. Natural setting.
8. Neighbours and surrounds.
9. Road access/electricity.
10. Education and recreation.



HOMESTEAD near Wilberforce, N.S.W. Photo by PETER RUSSELL.

HANS POULSEN TALKS TO US



DIET

ONCE your food and environment is . . . you've got that together, everything falls into place. It's just like the lotus . . . you just flower. It's really absolute.

I was into the macro thing. For two years I ate sampa, the Tibetan food which is roasted barley and butter tea. I was really on a mono diet thing. I was as fit as a fiddle on that . . . I didn't have any money at all. That really blew my mind! I was eating white rice and white spaghetti and when I changed to brown rice and wholemeal spaghetti it just — Pow! Then I read a book on Tibet and started on sampa . . . seemed to be the right thing to do.

My diet now consists basically of fruit juices and herb teas and lentils. Macro was a transition to fruit juices and very lightly-steamed vegetables, and fruit — very fresh organic fruit. If you pick something off the tree, after twenty minutes or half an hour the majority of the life-force is gone.

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TRAVEL

I'VE NEVER felt, you know, really ready. I've always been under the impression that before one departs to visit India, one should have arrived. That's my own attitude. And now I really feel ready and very fortunate enough to be initiated, and if you want to say that's philosophical, well that's what it really was, because no words can describe it. I just know that India will be fantastic, and it's been a long time coming, and I'm going home. From there we go to Rome to visit some friends, and I'll be getting a Kombi camper, and driving across Europe. I'm doing an album in London with the Moody Blues, because they're right into this thing, then meeting the Who, and a lot of other people. I want to get to talk to George Harrison if I can.

Then I'm going up to Findhorn (in Scotland) to study on the farm and learn as much as I can about the Etheric kingdoms, about Nature Spirits and Divas, and how they can grow 40 lb. cabbages in sandy soil in the snow. Then we'll be going to Denmark to meet the Light Centres that are involved with the UFOs, or, as I'd rather call them, Elder Brothers, and then whipping back to do a film (music) for Tim Burstall. It's about Mrs Fraser, the Victorian lady, who came to look after the aborigines, still keeping her Victorian morality, and clothing. That means I have to go and study with the aborigines. I've just met a . . . virtually . . . a master, in Adelaide, who showed me softly that the very old masters of the tribe were involved in an ancient wisdom called Huna.

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THE EARTH

GETTING back to the Earth is the absolute thing . . . to be at one with yourself. My whole thing is centred at one level — at finding my absolute reality. We've got ten bodies, and we've got to battle our way through these ten bodies till we reach our absolute self. When that happens, even when you're approaching, it's obvious that you haven't any problems any more, and Life, Mother Nature, just supports you. Everything falls into place — you just stop having problems. I think most of the young ones are finding that, and the desire to get out of the city. If it's right for them at that time everything starts to fall into place. If it's not possible, then a really good balance of city life and country life (is needed). A friend might have a place where you can go on the weekends and help them. To have a balance is very important.

Why should you be having great big marches for this, or marches for that when you're stuck in the city and you're relying on the little drug store on the corner to get a bottle of milk, when you can be having your own sweet corn and all your own foods . . . 'Cause very shortly the corner store mightn't have any milk.

What does happen the moment you start getting out on to the land and living this type of life . . . you find that your consciousness expands and this other mental telepathy and all those other aspects become a natural way of life. Because of the time . . . basically we're almost into the fourth dimension . . . it won't be very long . . . and these things are just natural, natural to have in the fourth dimension. It depends on where you head's at.

Just by getting out . . . even if nothing happens . . . you feel at one with everything . . . all these things, and thoughts, start flying to you. What happens, you stop using your intellect and intuition begins to operate, another of the latent New Age faculties we all have, operating in everyone very strongly.

So, as you get out, you actually increase your vibrations, your capacity for understanding, your relation to the cosmos . . . you become aware of your own individual relationship to the cosmos and the cosmic plan.

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THE CHILDREN

ALWAYS I've wanted to look after children . . . and help them . . . because this is an absolute. You see, everything depends on where you get your information from, and the majority of information I'm getting is coming from a cosmic viewpoint, rather than from a Urantian, intellectual concept. Urantia is the name of our planet. So it's obvious now that all of the souls being born are very old souls, terribly aware, as you can vouch. A lot of the children being born are of such an incredible consciousness that they just don't know how to teach them. In America, in London, all over, they're having problems. They already know the majority of things we're talking about. They don't want to know about these things. They want to be talking about, you know, how many systems we're involved within the solar system, what really happens on the island of Paradise. I know. I've got children like this, and they talk to me about these things now. I try to explain a few things about the super-logos and stuff like that, and they're just miles in front. They leave me with my mouth open.

First of all you find a really beaut environment . . . and you've got those people who want to get out and get the gardens ready . . . so you zip off and get the gardens started . . . you get the workers going out and knocking up some little houses, and then . . . you just go out and do it really.

. . . a lot of Orphanages . . . we've made enquiries, and the government is terribly interested because it's decentralisation, and all they're looking at is relatively adequate education.

But if we can get the younger ones, we can have the old Tibetan idea — before they're seven they'll learn all the esoteric truths, no bullshit, **what really is,** *as far as we can obtain from our Masters in India and Tibet. They're not going to lead us up the garden path. Then, from seven onwards, they'll be learning how to drive tractors and milk goats and how to drive buggies . . . and a little bit of arithmetic.*

What will happen with the fraternities . . . kids from all over will be invited to come up and experience the life there, like they have camps now, all around. Well, it will be a big linkup with a lot of church groups and such, and they'll be taken out and be able to see what it's like. Every community will have its own character . . . still based on love and truth . . . and the inflowing wisdom. Some people will be involved with spinning, and someone else with poetry. It'll just be a big barter thing . . . someone will make their sweet corn better than somebody else, and someone will have beaut bees, and we'll get honey from them. One fraternity will probably specialise basically in bees.

Science won't be abandoned. A lot of people think, oh, this is a terribly dropping-out sort of thing . . . getting back to fundamentals. It's not, because we're developing our own laboratories on the fraternities . . . studying things like chickenshit for fuel — for the tractors and things . . . if we **want** *to use tractors. I think we'll probably end up slowing down to horses and buggies, but we will be having radio equipment, even milk separators and things like that. I think what we'll be having is a little radio receiver-transmitter kind of thing from fraternity to fraternity.*

So we'll just be using all the positive aspects of society, without any of the negative qualities.

HANS POULSEN talks to IRENE in his garden.

the right diet and environment increases vibrations
vibrations mean expanded consciousness
expanded consciousness means understanding
understanding is wisdom
wisdom is the ability to discern
discernment leads to peace of mind
peace of mind is union
union with the father means you're home

HANS POULSEN

Mine Farming

YOUR farm could be a gold-mine. Literally. In Victoria, by taking out a Miner's lease, you can peg out an area 100 x 600 yards, live on it and grow a vegetable garden. The cost for 15 years is $3.75. With a gold-mining lease you can't build a house, but you are allowed to have a tent, caravan, trailer, dugout or an earth-mound house or shelter structure over the entrance of the "mine".

There *is* one hitch. You must physically dig for at least part of one day a week. But this digging can be used to make your well, dam or dugout. Who knows? You may strike a seam of gold, or pan sufficient gold dust to pay for next year's garden seeds. And think of the amount of abandoned Crown land around gold mines scattered about the country.

There is a move afoot at the moment to change the legislation relating to gold prospecting, so check with the Department of Mines in your state. Laws vary from state to state.

OPAL GOUGING

IN NEW South Wales you can obtain a Miner's right to prospect or mine for opals in the Lightning Ridge area. Cost is $1 for six months or $2 for a year, and the right may be renewed for twenty years.

This entitles you to an area 100 x 100 feet, which must be registered and pegged out in the prescribed way. Buildings can be erected, dams dug, timber felled and two horses and two cows can be grazed on nearby Crown land. You can hold an adjoining lease if you have another miner's right for it. Mine-farming might be the answer for those back-to-the-earthers with limited funds.

Further details from the Department of Mines, 171 Flinders St., Melbourne, Victoria and State Office Block, Elizabeth Street, Sydney, N.S.W.

A guide to mining laws in N.S.W. is available from the Government Printing Office, Harris St, Ultimo, N.S.W. Cost 35 cents.

Ladybird, ladybird

INSECTS, bacteria and birds all play their part in organic gardening. They are essential to the balance of Nature.

Harmful insects can be warded off by plants, natural sprays or by the introduction of predators. In the United States praying mantids and ladybirds (as well as earthworms) can be bought by mail. The beautiful ladybird devours flower and crop-destroying aphids and lays masses of eggs which hatch in a few days.

Australian ladybirds were imported into California in 1928 to help save fruit crops after an invasion of fruit scale. Entomologists considered the Australian ladybird *Cryptolaemus Montrouzieri* would help in the biological control of the scale. These were crossed with other species to breed a race of ladybirds which thrived on scale insects.

Earlier, in 1870, Australian ladybirds had been used to wipe out an outbreak of cottony-cushion scale which had been taken to California on an Australian acacia tree. The scale had no natural enemies and was devastating orchards, but the Australian ladybirds restored harmony within a year.

SOIL ANALYSIS

THERE are four main soil groups – gravels, sands, loams and clay. The last three make up most of the world's arable land. You can get a good idea of the texture of your soil by rubbing it between the thumb and fingers. Sand particles are gritty. Silt has a powdery feel when dry, and is only moderately plastic when wet, while clay is hard when dry and very plastic and sticky when wet.

Sand includes soils with less than 20 per cent of silt and clay. Its water-holding capacity is low, but it has good drainage and aeration properties. Clay, however, has very fine particles, and becomes cement-like when wet. Loam is midway between the two in composition.

The acidity of your soil is important. Flowers prefer a more acid soil than vegetables. The pH (acid alkalinity scale), ideal for most crop growing, is within a 6.3 to 6.8 pH range . . . that is, just slightly acid.

Pines and blackberries usually indicate an acid soil.

Before you consider planting you should obtain an analysis of your soil. Until recently here in Australia this was only done by chemical companies – and you can imagine their recommendation! But now, in South Australia, there is a modern soil-testing laboratory which believes that soil should have a NATURAL balance of minerals. For a fee of five dollars,

Natural Mineral Supplies,
Box 1, Pooraka, South Australia 5095,

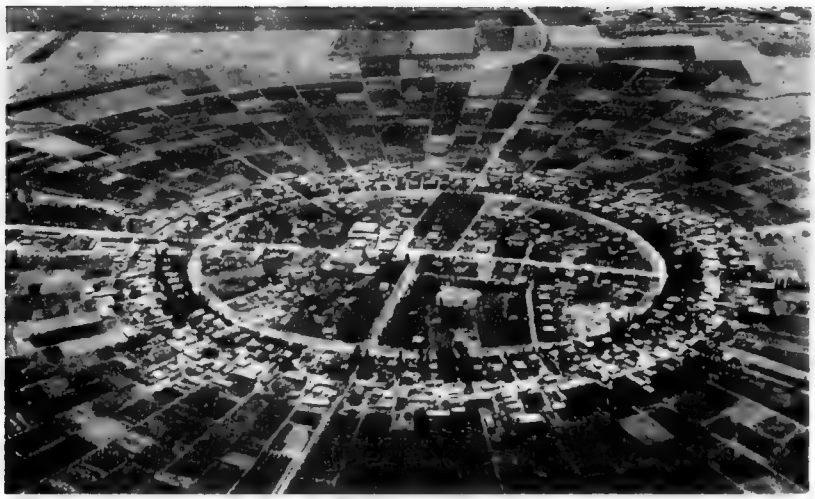
will analyse and interpret a sample of your soil. They will report to you on the amounts of organic nitrogen, iron, calcium, magnesium, potassium, sodium, the pH, and other elements in your soil. The report will include deficiencies, and ways to overcome them, using locally-mined minerals which they distribute.

METHOD OF SAMPLING:

Take six to eight ounces of soil from the rooting area and place in a sealed bag, clearly marked with name, address, description of area, and intended use. If the area is uniform, several samples should be taken over all, and mixed to give a composite sample.

If deficiencies are suspected, take from the weaker parts. The laboratory will also analyse plant tissue and water.

When you mail your sample (and the analysis fee) say EARTH GARDEN told you about them.



COMMUNITY

OVERVIEW

COMMUNITY. People together. Cooperating. Sharing. Communes. Coexisting. Community is where to tackle your own ideas and fantasies, to find out what you can do, how you react to people. Change your social pattern. The Amish and the Bruderof communities in North America have survived for generations. Depression-triggered communities sprang up in the '30s like Malabar farm, some limped on, some died.

In Israel the kibbutz and the Moshav have proven durable, but the circumstances were unique. In the Soviet the Kolchak system has largely failed because the collectives were forced on the people . . . but some big ones thrive in the inhospitable areas of Siberia.

Tribal communities remain, and villages in what we call backward areas, like New Guinea, where the people are closely knit. Drop City type communes are having a vogue. More serious intentional communities are revolving about organic farms — some with religious overtones. I guess there were always artists' colonies, tradesmen learning together, since man lived in stilt villages in lakes.

The search for Utopia has taken men to some strange places — like "Neuva Australia", where Henry Lane's settlers failed in their ideals, but left behind in Paraguay about 300 darkish Smiths and Joneses, living in bark huts with mud-plastered walls.

Australia must be an ideal place for fraternities and communities. There seems to be a current upsurge . . . there's no need to go to Paraguay now. Groups of people can band together to buy land. A thousand acres costs about the same inland as an acre does on the outskirts of a city. Communities have at their disposal our greatest asset — manpower. A group can help each other with house raisings, shed raisings, starting gardens and sharing tools and implements. They can barter among themselves, each group specialising in a different major crop.

Two acres is enough to support a family group. A few more acres around the garden is needed for a homestead, a stand of timber for fuel, a dam or spring, and enough virgin bush to protect the natural environment and allow for privacy.

Read about communes. Start your own. Go and work in Israel on kibbutz beforehand and get paid to see a viable model of a successful commune.

In this section EARTH GARDEN outlines details on the running of a kibbutz, where city-bred intellectuals aspired to "descend" in the social ladder to get back to the soil, the Moshav, a good compromise on the problems of community ownership and the family, and Montsalvat, where a family community has evolved from a 'school', where art students worked under a master-painter.

Since 1948 China has become self-sufficient, with little aid from abroad. Its progressive freedom from poverty has been slow and even, and based solidly on agriculture. More than 90 per cent of China's 800 million people are engaged in primary production and about half of these live on communes. Bevan Ramsden, a member of Community Aid Abroad, recently visited China and reports on the Home Chau commune near Shanghai.

Keith and Irene flesh out the section with their personal accounts of their experiences on individual kibbutzim.

KIBBUTZ

Many forms of communes and attempts at group living have failed. But the Israeli kibbutz system has succeeded and constantly strengthened since a group of nine Russians established Degania in 1909. Today there are 230 kibbutzim, with a total population of 90,000 people.

Kibbutz is the old Hebrew word for "group". In ideology it evolved from many Utopian ideals of the last 100 years. We can learn much from the kibbutz way. In fact transient workers are appreciated on kibbutz, especially at busy times. Students and travellers are fed, sheltered and given nominal payment in return for working six days a week, usually in the fields. Here you can learn how to grow, pick and harvest on an established farm in a friendly atmosphere.

Kibbutz life is a constant attempt to follow the ideal: "From each according to his ability, to each according to his needs." The kibbutz assumes complete responsibility for all the needs of its members — from razor blades to housing, from plants for the garden to trips abroad, from education to concert tickets.

AGRICULTURE

Kibbutzim are based on agriculture. The importance of agriculture was more than just economic. It expressed the deep longing of the children of the ghettos of Eastern Europe to return to the soil of the land. Most kibbutzim grow a variety of fruit, wheat and cotton, raise chickens, cows, sheep and even fish and turkeys.

INDUSTRY

Although the basis for kibbutz is agriculture, they are becoming increasingly involved in industry. Factories may be established on a kibbutz, or by the kibbutz itself. In this technical skills are needed, though those working in the factories must still give some time to agricultural and domestic needs.

SOCIAL ORGANIZATION

Each kibbutz is an autonomous body, democratically organized and responsible for its own social, cultural and economic development. Weekly meetings of all members rule on affairs in all phases of kibbutz life. Elections are held, usually annually, for the important positions of secretary, treasurer and work manager. Various committees are set up to help carry out decisions.

The Kibbutz Way

WORK FORCE

As most agriculture in Israel is mechanized a high standard of technical know-how is needed. This also applies to the domestic services, so most members find a more-or-less permanent job in a particular field. The day-by-day assignment of workers is the job of the work manager. The working day is eight to nine hours, with reductions sometimes for particularly strenuous duties.

In some cases professionals (doctors, teachers) commute to work outside, giving their salary to the kibbutz. Everyone has a turn at washing dishes and men must go on night guard duty.

DAILY LIFE

Cooking and laundry are done communally. Main meals are eaten in the dining-room. The dining-room fulfils two functions, ensuring equality of consumption on the one hand, and freeing the women from domestic duties, enabling them to take part on an equal basis in the kibbutz. The standard of housing varies between different kibbutzim, and is allocated according to seniority.

Each person, or couple has a room or suite, containing a kitchenette and shower in either a small row of houses or an apartment block. There are allowances for furniture, clothing, books and an annual personal budget for small items. Every kibbutz has a store, where daily needs such as coffee, toiletries, sweets and cigarettes are issued. Each kibbutz receives daily newspapers and has a library. Films are usually shown weekly and some sort of Shabbat (Friday) evening activity takes place. Each kibbutz also has a nurse and the services of either resident or visiting doctors and dentists.

CULTURE

Kibbutz tries to revive Jewish culture in the special context of the state of Israel and the return to the earth. In this way ancient festivals take on a new meaning, usually connected with the agricultural seasons. Frequent outings are organized — a day at the beach, into town to see a play, or a hike up a mountain.

Touring groups of players, musicians and lecturers visit kibbutz. Usually there is a coffee bar or other place for informal get-togethers. As the kibbutz develops financially and socially, and the necessities are achieved, the benefits for members increase. Most kibbutzim have a swimming pool and often a holiday house or flat at resorts. Members can then be sent on courses to learn or lecture. Actors, writers and painters can be encouraged with time off work to pursue their arts.

CHILDREN AND EDUCATION

Family ties have been strengthened by the changes in the family structure made on kibbutz. Families are not held together by economic factors, but simply by love and mutual respect. Husband and wife have equal standing, the husband does not support the wife, nor she him. Children regard the whole kibbutz as home. Education is a community affair, the absence of conflict between parents, school and society creates a sympathetic atmosphere for the children. Children usually (in about 80 per cent of kibbutzim) live in their own quarters apart from their parents. During the day, the children are looked after in an educational framework according to their age. From babies' houses through a succession of childrens' houses, including kindergarten until six, when formal education begins. Every kibbutz has its own elementary school where children learn until they are fourteen. At night there is supervision too, usually the mothers take it in turns. After work the children arrive from school, nursery or kindergarten, and until dinner-time family affairs have absolute priority.

Although the school curriculm is set, the kibbutz schools tend to emphasise arts and music and of course, nature study and agriculture . . . Children have their own small farm, cultivating, growing vegetables, and raising a few animals.

All kibbutz children stay at school until they are 18, although the last four years may be at a school shared by a number of nearby kibbutzim. After 18 comes military training. Most kibbutzim can now afford to send gifted pupils on to tertiary levels of study. At about 13 or 14 children take part in youth camps, an exchange system in the holidays and a "children's society" very similar to the adult one, preparing children to take their place in adult spheres.

MEMBERSHIP

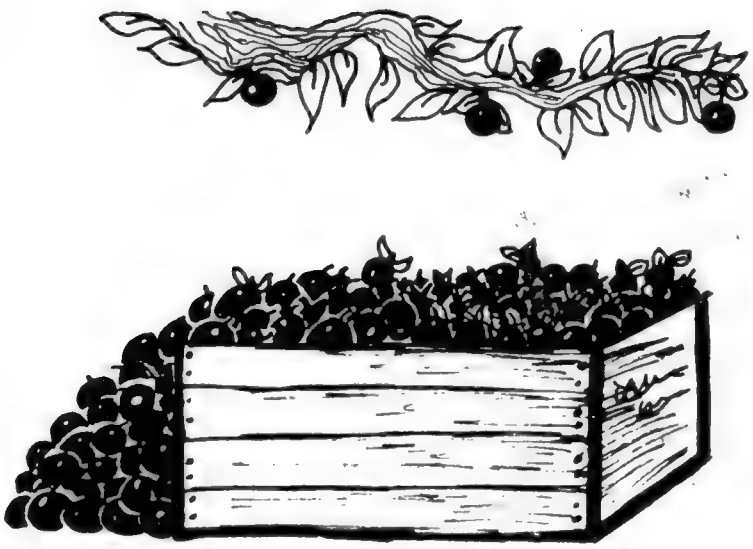
After a twelve-month trial period, during which the prospective member has both the rights and duties of membership, the kibbutz decides at a general meeting whether or not to accept him. A two-thirds majority is needed. A member can also be expelled in this manner.

HOWEVER . . .

Life on kibbutz is NOT always easy, especially for newcomers. Work, especially in agriculture, is harder than a city-bred person expects. The climate is hot in summer and wet in winter (except in the Negev). New immigrants and visitors tend to be prone to minor illnesses and infections.

The closeness of communal life can also have its negative side — in the ills that may affect any village community — gossip, pettiness and lack of privacy.

TWICE ON TZORAH



I WENT to Israel in 1960 on a 12 month scholarship. Almost half this time was spent on kibbutz. At that time Israel was only 12 years old and there were many kibbutzim of about that age. With fellow students I spent some time at two 'young' kibbutzim: about 3 months on Tzorah at the foot of the Judean Hills not far from Jerusalem, and about 2 months at Yizre'el in the Valley of Jezreel in the north-east of the country.

TZORAH: *A group of thirty of us arrived at kibbutz Tzorah in August, the middle of summer, towards the end of the grape and the cotton seasons. At our college in Jerusalem our Hebrew lessons had been very intensive, so we continued them two half days a week and worked for four and a half days a week. (don't* **you** *worry, nearly everyone speaks English). We lived in wooden huts (tzrifim), three to a room. These huts were the original dwellings, but now were only used for "students" and "tourists". We used communal toilets and showers (which we had to clean ourselves).*

The work was great, especially picking grapes. Coming straight from school this was my first experience at both physical **and** *outdoor work of any sort. I soon became brown, more fit and healthy. Each day we were awoken at 3-15 a.m. when it was still dark. Dressing quickly — shorts, workshirts and big heavy boots, which the kibbutz supplied — we were off to the cheder ochel (dining hall) for hot coffee, bread with cream cheese and jam. By about quarter to four it was light and we were off to the fields which were about a half a mile away. Tractors pulled flat top trailers loaded with willing workers. Armed with shears we would clip the largest bunches of grapes I have ever seen. By starting so early we could finish by lunch time and avoid working in the extreme heat of the day. At about 8 a.m. we went up to the cheder ochel for breakfast, then back to picking grapes until lunch time. Up to the cheder ochel for lunch and then the rest of the day we were free. Showers were the first priority, then walks around the kibbutz or a little further into the hills where there were forests and ancient caves, or just relaxing and reading. At about 5 p.m. was tea-time, when the children came to their families. Invitations to tea came faster and more often than tea times. Dinner was at around 7 p.m.*

Friday night (the eve of the Sabbath) was a special dinner. The tables were set in long rows with white table cloths, candles and wine. The meal was usually chicken and dessert was always ice cream, which was regarded as a treat. Before dinner there was often a musical item by one of the children, or a group of them. The weekly movie was after dinner. The film was mostly an American one with Hebrew sub-titles. Saturday was a day off work, except of course for essential services. Often on Saturdays we would pile on to big trucks and into the kibbutz bus and go to the beach at Ashkelon.

The library, where the newspapers were kept, was open every night. Adjoining the library was a sort of club room where coffee and cakes were served twice a week.

On the half days we had our Hebrew lessons we picked cotton — the spoiled rows which the tractors had mangled. This really was hard, back-breaking work.

We all had a turn at washing up and setting and serving at the tables, but when my turn came it was nearly New Year (Jewish New Year) and I spent my week in the kitchen making cakes. My arms were the "MIXMASTER" — up to the elbows in huge metal vats of chocolate cake mix. That is the way to make cakes for over 300 people.

I made many friends on Tzorah and I was to re-meet some of them again later.

From Tzorah those in our group who spoke English (from Australia, New Zealand and South Africa) went to Yizre'el. This is the kibbutz where many Australians settle permanently. Here I spent my time enjoyably working in the children's house. The one in which I worked was for children of two to three years. There were 11 children in this group. They had their own little garden and one of their best treats was to take walks around the kibbutz — past the sheep, cows and the milking sheds, the tractor repair shop and especially the new little chicks.

After eight years away I returned to Israel and to kibbutz Tzorah. The friendly atmosphere and the lovely brown hills surrounding the kibbutz were the same — the main difference, a new swimming pool. This time I picked and sorted peaches and plums. The packing shed was always full of song and laughter and soon there was a good team effort going. The fruit was graded by the conveyer belt. It was then checked, packed, the boxes stacked, loaded into trucks and sent off to market only a few hours after being on the tree.

Although the difference in the kibbutz was small, the difference in Israel was quite marked. The falafel (hollow circular thin Arab bread stuffed with salad and hot fried golden balls of spicy ground chick peas with dressing) was the same, and so too was the squeezed orange and grapefruit juice which you bought at the corner stall. But the new four lane highway throughout the country was new, and so too were the traffic lights, neon signs, the discotheques and night clubs. The old part of Jerusalem with the Wailing Wall was a recent acquisition of the country. As you can imagine returning was filled with mixed emotions. A lot of the changes outside kibbutz seemed good and made me happy, but many I felt were not. However kibbutz and the country side will change only slowly.

IRENE

My 100 Days at Hanita

I SPENT three months — 100 days exactly — on kibbutz out of roughly six months in Israel. It was a good kibbutz for the stranger, Hanita, right on the Lebanese border north of Nahariya, and just six kilometres from the Mediterranean coast at Rosh Hannika (where there was a Club Mediterrane). Hanita, though founded 35 years ago by Russians and Rumanians, is a French-speaking kibbutz due to an influx of settlers from Switzerland, Morocco, Algeria and France. There was no **cheder-ochel** *(dining room), at Hanita, it was called the salle-a-manger, and the first phrase I learned was a necessary "Voulez-vous me-passer de celle si vous plait"?*

It was December 10, 1966 in London and damned cold. I had just returned from Scotland where the first snows had fallen seven feet deep. I had no job, and about 38 pounds stg. For 30 pounds stg. I booked a package deal — train to Brindisi, ship via Athens and Cyprus to Haifa, with all meals included. With two Irish girls I was sent by the Mapai party agency in Haifa to kibbutz Lahav, near the Syrian border, where we were greeted with near-hostility. Lahav needed temporary workers only for the summer, and they were convinced we had come to try to cross into Syria. We were put in a room without windows and a guard was posted overnight. We decided to leave. This time we were sent to Hanita, from the Tel Aviv agency, and the same night were sipping Swiss coffee and listening to Bob Dylan and Odetta and Moshe Wassily, the kibbutznik from Zurich, a folksinger and ex-window dresser, who was appointed as a liaison with the "students" or "tourists" as we were known to the members. The 100 happy days followed, the weather was warm, though there were often heavy thunderstorms (it was midwinter after all). We worked hard, were joined by another Australian, a New Zealander and two Frenchmen I had met in Turkey, and the whole group was accepted by the young people and a majority of the older people on kibbutz.

We were awakened each day by the night security guards . . . in a variety of ways. Some would beat on the door with their rifle butts and yell out "Debout" and "Abstehen", others would knock and yell "Booker Tov" (Hebrew for "Good Morning"). But when Moshe was on guard duty, we would awake to the strains of the Swingle Singers and the smell of hot coffee. He lived in the next room. At 6 a.m. we went up to the salle-a-manger for hot coffee and toast, then climbed aboard trucks for our journey to the Pardes (fields), about six miles away. We started work straight away, usually picking oranges, grapefruit or lemons. At about 8.30 we broke for breakfast for half an hour. This was eaten in huts in the field — the food also came down in the trucks — and consisted of salad goodies like tomatoes, onions, cucumbers, radishes, eggs, avacadoes, yoghurt, cream-cheese, leben (buttermilk), bread, butter, honey, jam and more coffee. More work, picking juicy, sweet grapefruit (they almost fell off the tree into your hands), climbing ladders, filling crates on little railway tracks, listening to French programmes on Radio Beirut. Lunch was half an hour at 12.30 and the main dish was usually fish, eggplant, or chicken, with meat rarely. But Miriam, who was in charge of lunch, remembered the Australian troops from the war, and always gave me double helpings. We knocked off work at 3 p.m., climbed on tractors or into trucks for the journey home. Then we showered, rested, read, talked, whatever we liked, until dinner at 7.30 p.m. I usually visited Jacob, my fruit-picking boss for a French-English lesson before dinner. Twice a week there was coffee and cakes in the library. The kibbutz got us the English-language "Jerusaleum Post" each day, film night was Wednesday, and other nights were taken up with visiting, crafts, dances and concerts. There were visiting pianists, and we went to concerts in Haifa and Nahariya. Saturday (Shabbat) was usually an outing day, with visits to ancient Synagogues, picnics, walks, swimming and visiting other 'tourists' at nearby kibbutzim.

The days passed, I made friends, I became suntanned, stronger, healthy. I learned a lot about farming, people, work, life, the earth, and French, roughly in that order. I really did feel a joy in my work, a sense of achievement and fulfillment, concepts which had just been words before this.

At Christmas we found little parcels in our lockers — wine, chocolates and nuts, with individual greeting cards from the kibbutz. We were paid one Israel pound (roughly 25 cents) a day, and given a regular issue of toothpaste, soap, cigarettes, work clothes, aerogrammes, writing paper — whatever we wanted.

I did my week in the kitchen, washing up, wiping up, setting tables, cleaning, mopping the floor, It just seemed like another job. The fruit petered out. I sprayed the trees, excavated under the children's house with a rock drill, dug ditches, painted the kibbutz guest-house and finally found my true vocation, assistant chicken-raiser. Hanita's chickens were raised by Avraham, a Belgian, and a good boss, who taught me how to water and feed and look after chickens from day-old-chicks to fat ready-to-eat eight-week-olds. He sympathised with me when the ungrateful animals pecked my hands, and when I had to get up at 4 a.m. to load chickens into trucks for killing.

My room-mate was another Belgian, Tony van Lissum, a gangling six-foot, long-haired ex-taxi-driver, who had arrived on Hanita the same day as I did after walking from Jericho. Tony left and went to Eilat, where hippies and others lived in tents in a polyglot community on the coral beach beside the Red Sea, about a mile from Aquaba, in Jordan.

At Purim I spent two days helping Moshe with decorations. for the festival, painting hanging banners and fixing the stage. It was quite a night . . . with everyone wearing costumes based on "Black Orpheus", which had been screened twice that week. Then my 100 days were up. I hitched to Eilat via Sedom (Sodom) and Beersheba. In a few weeks I'd saved my boat fare to Turkey, and some more money to get me back to Britain, by working as a housepainter, cucumber-picker, gas-bomb deliverer and odd-jobber. Those were good days too. Tony was the King of Eilat, and arranged work and a good tent for me to live in even before I'd arrived. Then I travelled around Israel, staying at youth hostels and went back to Hanita for a few days before leaving, where I was employed painting cupboards and the bottom of the (empty) swimming pool. By August I was back in London, and working on Fleet Street to save money for my return to Australia.

Looking back, the important thing about my stay on kibbutz was that I went there with no ideology, no links with Israel or Jewishness, and that I came away with a love for the simple things in life, for the kibbutz people and for the country. A lot rubbed off. It was an invaluable experience which will stand behind me all through life. I don't know how things are since the 1967 war, but from all reports "students" are still welcomed if they're willing to work.

If you're going to Europe take my advice — don't miss a few months on kibbutz, especially if you want to experiment with community structures different than those we know here in Australia. Shalom.

— Keith

MOSHAV:

IF YOU ask me what is my approach to politics, what is my personal philosophy, I say it is the socialism of the smallholder who purchases or rents his land from the State, and which has four principles: First, you must work the land yourself; second, you must help your neighbour if he is in difficulties; thirdly, all land belongs ultimately to the State, and fourthly, buying of equipment, selling of produce, must be done cooperatively. MOSHE DAYAN, in an interview with Kenneth Harris.

Blueprint For A Co-op

The first Moshav was established in 1920 by members of a kibbutz who chose to make the family the primary unit of their society, rather than the community being the unit itself as it is on kibbutz.

Now there are nearly 350 moshavim with over 120,000 inhabitants. The Moshav is purely agricultural. It combines private ownership of the family plot with collective marketing, purchasing and equipment. The Moshav distributes the land to its members so that all holdings are of the same size and quality as far as possible. A certain area, usually in the centre of the Moshav, is set aside for community institutions — playgrounds, school, child-minding centre and stores. The Moshav operates a store (or sometimes two or three) where members can get groceries, clothing, household goods and farming needs such as fodder, implements and tools. The object is to provide members with their needs at low prices by wholesale buying. Selling of produce is also done co-operatively.

Each Moshav has collective equipment like tractors and harvesters, and grain silos and grinding machinery, also often a stud bull for the service of the herd. Sometimes members decide to cultivate certain fields jointly.

Each member has an "account" on which he is debited for all goods or services which he draws, and credited with incoming sums from the sale of his crops and produce. Usually credit is unlimited, especially for services or goods which will increase production. Thus the Moshav acts as a credit cooperative; which receives credit from suppliers which can be passed on to its members. The member has to discharge his obligations towards the village, but as long as he respects the main principles and rules his personal initiative is not limited. This contrasts with the kibbutz structure, where the individual is limited by decisions of the majority.

Mutual aid is automatic within the Moshav. The community as a whole accepts responsibility for the well-being of its members . . . direct help such as attending to the farm chores of a sick member, or helping an ailing housewife. In most Moshavim today there is a fund to hire help if necessary. In some of the more established Moshavim this fund is large and part of it is often given to help establish new Moshavim. The community assumes the liability for the education of the children. All children have the same opportunity, regardless of the amount of tax paid by their parents. The Moshav has its own network of education facilities, child-minding centres kindergarten and elementary schools. During the latter years of schooling the children work half a day helping their parents and attend school half a day. Most children after army service stay within the Moshav movement, going to a new Moshav, taking over a vacant farm or their parent's farm.

Moshav members agree to a draft budget. On this direct tax is assessed according to income. There are also service fees for water, education, doctors, dentists and nurses, which are shared equally among the members. There are also non-farming members, the employees and officers of the cooperative and their families. These people, such as teachers, the storekeeper, accountant and secretary (both usually full-time jobs), are paid by the cooperative and are also entitled to an auxiliary farm, so they can have a few fruit trees and chickens. The Moshav is a democratic self-governing community. There is a general assembly of all members which meets as they think necessary to discuss progress and problems and elect the council annually. This council is responsible for social, municipal and economic affairs. Special committees are set up for education, health, culture, planning and development so that the majority of members are in some way involved with the direction of the Moshav. The cultural committee arranges lectures, concerts, plays, choirs, art classes and so on, according to the general wants of the community. There is a library which usually is the centre for social and cultural activities. This is a description of what is called a MOSHAV OVDIM. There is another type of Moshav called a MOSHAV SHITUFI which has emerged as a modification of a Moshav Ovdim.

KIBBUTZ: Collective — where the community as a whole is the unit, and everything is communal. First established 1909.

led ➡ to

MOSHAV OVDIM: Smallholders' Cooperative. Family units farming their own plot. Purchasing, selling and equipment is communal. Established 1920.

led ➡ to

MOSHAV SHITUFI: Cooperative villages. Collective fields and economy, but each family has its own house. Established in the 1930's as something between a kibbutz and a moshav ovdim.

In the 1930s an attempt was made to form some kind of settlement which would combine the virtues of kibbutz with those of the Moshav Ovdim. The result was the Moshav Shitufi, with concerted production and separate consumption. The resources of the settlement are distributed in accordance with the needs of the individual or the family (as on kibbutz) rather than according to production or earnings (as on a Moshav Ovdim). It is an agricultural village in which all the members share in collective ownership of the village property, with collective work in the communal fields, while the family unit retains its independent existence.

The community is responsible for the economic, educational, and material welfare of its members. It provides every member with housing, health services, education and holidays. A certain budget per person is made in cash or coupons to cover such items as food, clothing and "luxuries".

This budget is determined by the general assembly each years, and varies with the number of people in the family and their age. Every member contributes to the general income by his labour. A committee assigns work daily, but, as on kibbutz, most members find a semi-permanent job. Men work 8-10 hours a day but women work only part-time, and are free to fulfill their household duties. The number of hours they work depends on the number and age of their children. A childless wife works five hours a day, a woman with three young children two hours.

Children eat and sleep at home. Children are cared for as a group — at the age of two for two hours a day, and the hours of communal care increase with the age of the children. The emphasis on family life is strong. The absence of the communal dining-hall is probably the most tangible difference to a kibbutz.

ISRAEL . . . and how to get there

The state of Israel was founded in 1948 and has gathered in settlers from over 70 different nations. This gives a potpourri of faces, customs, traditions and foods. Israel lies on the Mediterranean, south of Lebanon, west of Jordan, and north-east of Egypt. Surrounded by enemies, Israel has fought continuously for survival. There are four seas in which to swim — the Med., Red, Dead and Galilee. For the visitors there is a lot to see, the holy cities of Jersualem, Nazareth and Bethlehem, the purple craters of the Negev and King Solomon's Mines, near Eilat. Those holding Australian or U.S. passports receive a free three-month visa on entry. These can easily be extended.

Six shipping lines and 16 airlines service Israel. Ships leave Istanbul, Marseilles, Naples, Cyprus and Brindisi regularly. Deck passage is usually available for those with limited finance.

For further enquiries:

SYDNEY: Israeli Government Tourist Office,
Carlton Centre,
55 Elizabeth Street,

MELBOURNE: Beth Weizman,
584 St. Kilda Road,
St. Kilda.

ISRAEL:
Ichud Hakvutzot V'ha Kibbutzim,
14 Dubnov Street, Tel Aviv.

Start a Food Co - Op

CUT down your food bills — buy in bulk. You may not be able to afford to do this as an individual or as a family but you can if you get together with friends and neighbors and start a free-form, or organised Co-op. There's strength in numbers.

The least formal way in buying in bulk is simply to visit the market with a group each Friday or Saturday to buy the full week's needs. Appoint two different buyers each week. Everyone meets on Wednesday, pays a token of $2 or so for the kitty and a list of needs is made up.

On Friday or Saturday the buyers visit the market, stock up and then return to a central point (someone's house, a garage or shop-front) and distribute the goods to members.

This can be done on a neighbourhood basis, getting together the people in your street, nearby households, or students, club members and other groups. That solves the problem of vegetables and fruit. You will find a considerable price reduction.

For groceries ask local stores if they will give a discount for a bulk amount of certain items. One of them will, and the store will be happy to fill your orders on a slack weekday. You'll save on meat by buying sides of lamb, beef and pork. The butcher will cut it for you and won't mind weighing out individual lots once you become regular customers.

As your co-op grows there will be more spinoffs from the consumer pressure group you have created. The group will be able to buy drapery and manchester, underwear, and electrical and other goods. At this stage it would be advisable to form a direct charge community co-operative or buying club. In the United States, Britain and Canada groups like this are making a serious attack on the high cost of living. THE MOTHER EARTH NEWS NO. 4 has an extensive section on how to set up co-ops. Start a co-op. Live and eat cheaply.

EVERYBODY should be into camping and walking. They can be the first steps along the track of getting back to the earth.

You need a good tent, sleeping bag and cooking equipment. If you don't use a car you will also need a light, strong rucksack.

We can't go past *Paddy Pallin*, the Australian pioneer of walking and camping equipment, which takes pride in the "bushworthiness" of its gear. Each line is field-tested before general production and gear sent in for repairs is examined to see if weaknesses can be eliminated.

I used the Paddy-made Mountaineer H-frame rucksack all around Europe, and for walking trips in cold, rainy Ireland and Scotland. It held 70 lbs. and of course I filled it with too much junk, most of which was discarded along the way.

At $37.20 (these days) it seems expensive, but has some unusual advantages — you can detach the whole bag from the frame and convert it into a 3-foot sleeping bag cover, and the tongue telescopes above your head, allowing your sleeping bag to be carried inside. We would suggest the smaller Explorer H-frame at $27.55.

Paddy's sleeping bags look the best too. They are all down-filled, light, warm and a waterproof sleeping bag cover is included in the price. The *Kiandra* model looks the best. Weight is just 3¾ lbs.

Paddy-made gear *does* look expensive, but it has stood the test of several generations, and should last you a lifetime. For Paddy Pallin's catalogue send a 7c stamp with your address to:

Paddy Pallin Pty Ltd.,
69 Liverpool St, Sydney, N.S.W.
or 19 Garema Place, Canberra,
A.C.T.

Sleeping bags can be hot in summer, so if you're heading for Darwin or Queensland stitch together an old sheet, leaving an open flap at the top, or buy a sheet sleeping bag from the Youth Hostel Association. You can sleep in the sheet, using your bag as a comfortable mattress.

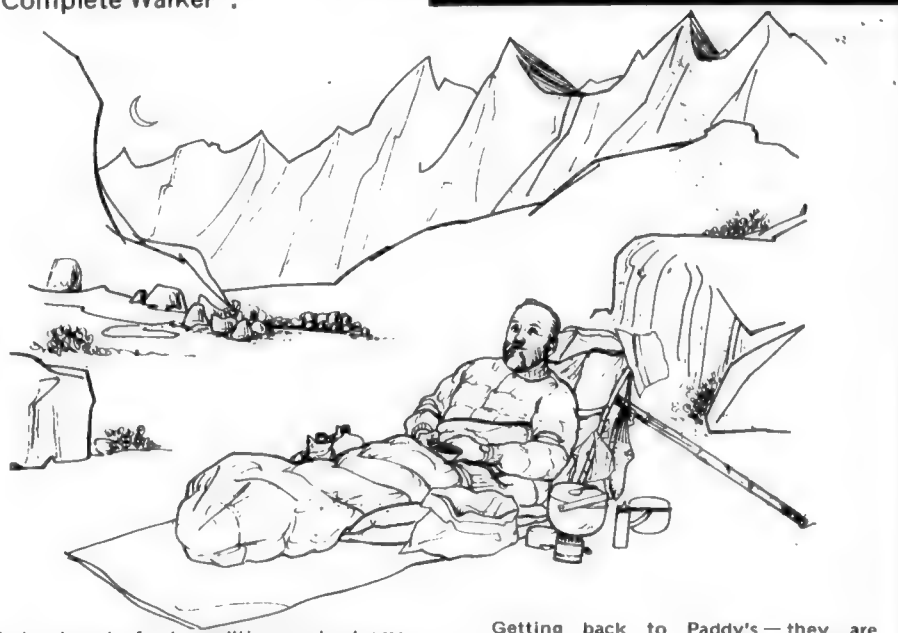
Double sleeping bags are recommended for couples. In arse-freezing winter weather you can huddle together for warmth and drink your coffee half brandy as we did one chilly night atop 4949 ft. Mt. Kaputar in N.S.W.

TENTS

THESE days your portable home can be anything from a tepee to a pop-up inflatable tent, but EARTH GARDEN suggest the best type is still the old-fashioned A-frame or cottage style, with a floor and zippered door for extra comfort. Paddy Pallin's tents are good, strong and all made from japara. He seems to have a thing about nylon tents because condensation occurs in them overnight.

We thoroughly tested a two-man nylon hiker's tent from Kangaroo Tent City in Sydney when we were touring in our $50 Sunbeam Talbot convertible. The cottage style works out at about $40 with aluminium fittings, nylon floor and fibreglass windows at the back and along the top.

The less that is between you and the environment, the more you appreciate that environment.
COLIN FLETCHER in "The Complete Walker".



It stood up to frost conditions and extreme heat, helped by the anodised inner skin. Plenty of room and weighs only 3½ lbs. Send a 7c stamp for a catalogue to:

Kangaroo Tent City,
125 Parramatta Road,
Camperdown, N.S.W.

Texas Tents, nearby in Parramatta Road, have a similar tent. Their catalogue will cost you a 13c stamp. Address:

86—94 Parramatta Road,
Stanmore, N.S.W.

Both catalogues are crammed with tents, with an emphasis on car-type tents and annexes, and large family tents, gas cookers, canvas showers and waterbags, stretchers, cooking gear and all sorts of camping equipment. Prices are subject to change.

COOKING

COOKING gear depends on you. Don't load up with unnecessary junk. You need only the essentials . . . a squat pot with lid and a small frypan, tin-opener, knife, fork, spoon and mug.

There are tiny primus stoves, weighing only 1½ lbs., to super-sophisticated gas bottle cookers you could use in a restaurant. Check them out at department stores, disposal stores, hardware shops. Don't forget a waterbottle. Paddy Pallin has some good little aluminium mess kits and cooking sets.

Getting back to Paddy's — they are without a doubt *the* centre for climbers, with a large range of ropes and webbing, pitons and hammers, karabiners and climbing packs. They also stock caving lamps, ladders, torches and helmets, canoes, knives, baby-carriers, mountain boots and outdoor clothing.

FINALLY

AIR mattresses are okay, but think about the extra bulk and weight. Consider a space blanket (about $8), made of tough, lightweight, waterproof, insulated material, pound for pound ten times warmer than wool. Use it as an emergency tent, groundsheet, windbreak, or sleeping bag cover in really cold temperatures.

With walking and camping you can choose between adventure and just digging the beauty of the bush. It can give you a new window through which to look at the world, take you to strange places, help you meet groovy people.

Don't forget you can hire gear for short trips (Yep, Pallin's do it). Up north you'll need a mosquito net. You might find that a U.S. army covered hammock is right for you too. They are cheap at disposal stores. A parka is great for rain or cold and very light to carry. Don't forget that you are a guest of Nature. Clean up. Leave you camp site as you found it.

FACTS ABOUT FOIL

Aluminium foil has many uses for the outdoor cook. The best variety is the heavy-duty thickness, which is stronger than the lightweight type. Use the foil with the dull side outwards. This helps heat absorption.

Foil can be used to make frying pans and pots or to form sealed packets which act as miniature pressure cookers. Carrying aluminium foil eliminates the necessity of *schleping* and cleaning heavy, bulky utensils.

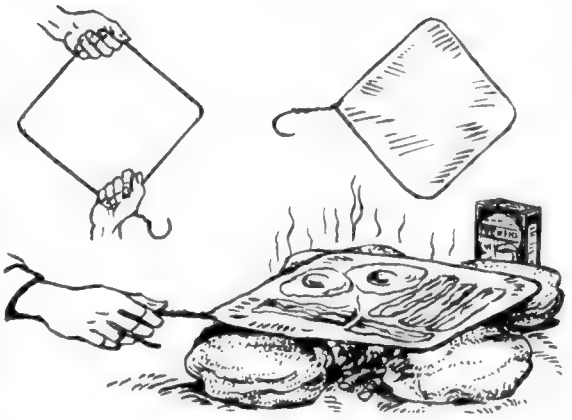
The coat-hanger frypan:

To make this simply bend a wire coat-hanger into a square, and twist the hook so that it points downwards to be the handle (see illustration). Fold the foil double and slip the wire square in between. Press the edges down firmly . . . there's your frypan. When the food is cooked the pan can be used as a plate. You can make pots in a similar fashion.

Pressure packs:

Food cooks quickly in packages of foil as very little, if any, moisture can escape. Packages must be tightly sealed — and this way no dirt gets in with the food. To fold the foil bring together the two opposite sides around the food, folding the edges over together at least twice. Flatten this seal, then do the same with the ends. The pressure packs can be cooked in the firecoals. It's a good idea to put a second skin of foil around the first. When it is removed the remaining foil will act as a plate.

Aluminium packs are good for cooking fruit and vegetables, but meat can also be done this way with excellent results. A one to two inch parcel should be done 20 minutes — ten minutes each side.



KEY

THINK little. Think bonsai. The art of bonsai is an attempt to artificially perfect natural trees in miniature. Bonsai literally means "planted in a shallow tray". Its first mention in Japanese history was in the records of Kasuga shrine in the Kamakura period (1192-1333), but it is known to have existed for over a thousand years.

These dwarf trees are quite healthy, and not deformed. Bonsais occur in Nature as a result of cattle trimming the leaves and branches of saplings. Many varieties of trees may be dwarfed by cutting the roots and branches. Maple, liquidambar, birch, elm, ash and even olive and Moreton Bay figs make good bonsai examples.

Wiring of the branches produces intricate, classically beautiful shapes.

There are five main techniques for growing bonsai:—

— from seed (misho)
— collected from Nature (yamadori)
— from cuttings (sashiki)
— by grafting (tsugiki)
— by layering and dividing (toriki).

The next step is style. Some of the more common styles:—

— formal upright (chokham)
— informal upright (moyogi)
— twin trunk (sokan)
— slanting (shakan)
— multiple trunk (kabudachi)
— exposed root (neagari)
— windswept (fukinagashi)
— cascade, the tree grows over and down from pot (kengai)
— group (yose-ue)
— rockgrown (ishituki).

The best introduction is The Art of Bonsai, published in the Rigby Instant Book series, available at newsagents and bookstores. Price 35 cents.

A.O.

Cream Jug

Gratin Soup Bowl
(with saucers, set of 6)

Cruet Set
(Salt, pepper & mustard)

Buy Australian. *Epsom Ware* pottery is made at Bendigo, Victoria. "Old-time" look and "old time" practicality. Preserving jars, ginger jars, biscuit barrels, bread crocks etc. Department stores.

SPINNING

The Ashford Spinning Wheel from New Zealand comes in kit form in one carton. Made of unstained South land beech, it can be assembled easily. With the kit are four bobbins, "Lazy Kate", an instruction book for assembly and directions for preparing wool, skeining, plying, washing and dyeing. Available from *Wondoflex Yarn Crafts, 1353 Malvern Road, Malvern, Victoria 3144*, for $43.

They will send the wheel by registered parcel post anywhere in Australia. Prices: Within 30 miles Melbourne $1.10, outside $1.35, N.S.W., S.A., Tasmania $1.94. W.A., Qld, N.T. $2.66.

Wondoflex also stocks a wide range of handweaving looms, rug looms and hooks, weaving accessories and spinning materials — wool fleece at 40c-50c per lb uncoloured, 45c-65c per lb in black, brown and grey. They stock craft books on rugs and tapestry, knitting and crochet, weaving, dyeing, spinning, macrame, ties, belts and braids. Send 30c for their catalogue of materials and books.

HIRE DON'T BUY

Don't overlook the telephone pink pages as a tool you can use in your daily life. In the 1,000 plus pages of the directory are sandwiched valuable information on hundreds of subjects.

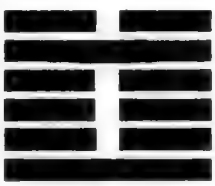
Check the index. Everything from abattoir engineers to zipper fasteners, with a coverage in between including Admiralty charts, bee and wasp removers, basket makers, horse dentists, chimney sweeps, dynamite, health foods, gas masks, juke boxes, life rafts, mushroom spawn suppliers, nuts, Turkish baths, water lilies . . . we could go on. It's like a Whole Earth Catalog for every State.

But the reason we started this was to gently suggest that you can save a lot of money by hiring and *not* buying equipment for building, farming, moving — things that you might use only once like extension ladders and post-hole diggers. Here the pink pages directory is the best source of information. Watch the daily newspapers also, especially the morning broadsheets — they are another great tool, there for the using.

You can hire scaffolds, pumps, arc welders, chain saws, tractors, steam-rollers, roof-racks, paint sprayers, trailers, steam-cleaners, jacks, graders, concrete mixers, brick conveyors, cranes, tip-trucks, tents, sheds. And people — secretaries, tradesmen, experts, messengers. The mind boggles. And it's all in a book you've probably got at home.

THE I CHING

We threw the coins for EARTH GARDEN'S I Ching. The answer follows — Hexagram 3 — one of 64 main possibilities. Our I Ching is Alfred Douglas' *"The Oracle of Change"* (Gollancz) but a paperback is okay. The omens look good!



The trigrams:
K'AN:
Water, dangerous.
CHEN:
Thunder, arousing.

CHUN — BIRTH PANGS

The decision
Birth pangs. Great progress and success. Advantage will come from being firm and correct, but any forward movement should not be undertaken lightly. There will be advantage in appointing princes.

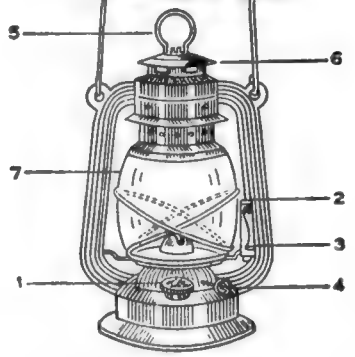
Commentary
When the strong (Chen) and the weak (K'an) begin to unite, the difficulties of birth will follow. The start of a new venture is always accompanied by struggles and difficulty, and can only be successful if one is patient and persevering.

In such a way the plant struggles with difficulty up out of the earth, gradually rising above the surface as its persistence is rewarded.

Such a task of creating order out of chaos should not be begun in a frivolous manner, and it would be of advantage to appoint competent helpers.

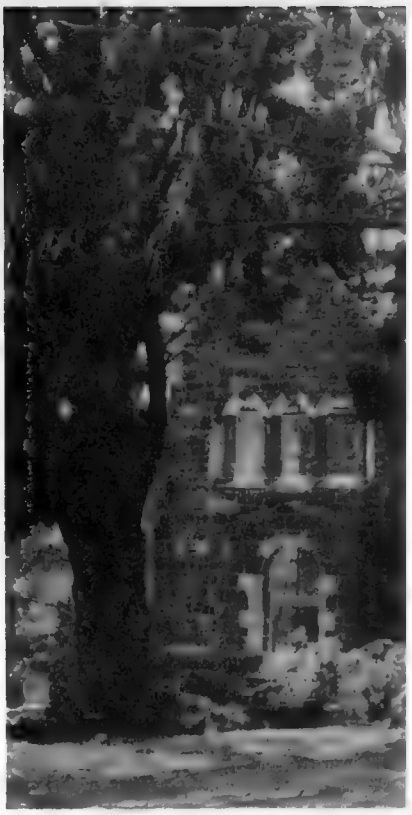
The image
The combination of clouds (K'an) and thunder (Chen) signifies birth pangs. The superior man accordingly sorts out the material at hand and produces order from disorder.

Kwang Hwa Hurricane Lantern
光華牌梳燈



中華人民共和國製造

The *Kwang Hwa* Hurricane Lantern. The best, cheap oil lamp from China. Use it camping, at the homestead, on the houseboat, for barbecues, anywhere. Wind doesn't worry them, but they rust easily. Keep out of the rain. Ours runs for hours on a cupful of kerosene. The big 12 inch model costs about $1.40 at department and disposal stores.



MONTSALVAT — photos by KEITH VINCENT SMITH.

Montsalvat

One ring to bind them all,
One ring to find them,
One ring to bring them all
and in the darkness bind them.

The road goes ever on and on . . . as first Bilbo Baggins in "The Hobbit" and later his nephew Frodo in "The Lord of the Rings", find when they set off from Bag Hill in the Shire on their interlocking adventures.

On their way the two furry-footed Halflings meet the strange and wonderful denizens of Middle Earth — and some terrifying ones. There's Gandalf the Wizard, Elrond, Strider, Tom Bombardil and assorted elves and dwarfs. There's also Gollum, Smaug the Dragon, wraithlike Black Riders and scores of Orcs and Wargs.

Their roads take them through many strange lands, through Mirkwood, Gondor and Mordor and through 1069 enchanted pages of the inspired genius of their creator, J. R. R. Tolkien.

***** *The Hobbitt*

***** *Lord of the Rings, published by George Allen and Unwin Ltd. At good bookshops.*

IN THE CELLAR

Reference to *"Hunger"* and *"Growth of the Soil"*, and to their author *Knut Hamsun* dotted our reading of literary magazines and journals from the fifties. But no copy was to be found anywhere in Australia. It was "not in print"... had been "out of print since the 1920s",

The recent film of "Hunger" aroused the desire to read his work and the search was renewed, but with no luck. Finally, a year ago, we stumbled on a dusty copy in the cellar of Bill's Bookshop in Richmond, Melbourne.

It was painful reading. Hamsun, a Norwegian, wrote "Hunger" in 1890 (his first book), from bitter, personal experience.

"I had read my eyes out of their sockets, had starved the brains out of my head."

Hansun won the Nobel Prize in 1920, but died a recluse at his home at Grimstad in 1952. He was 92, shunned in Norway because he had openly sympathized with the Nazis during World War II.

"Growth of the Soil" is the saga of how one man carves out a farm and homestead in the wilds of Norway. Reading the book is like crumbling the earth between your fingers.

There are plenty more copies of both books in Robinson's cellar, though they are not so dusty. While printing EARTH GARDEN there we also came across stacks of *Lawrence Durrell's* complete *"Alexandria Quartet"* in Faber paperback.

PLANT THE SEED

BUYING seed in bulk makes sense. Most seeds will last for two years, so you can hold over what you don't use immediately until the next planting season.

For buying seeds in bulk you can't beat Yates, Australia's largest producer of vegetable seeds since 1884. Their catalogue is full of information.

It tells you how much seed will make a row of 100 feet, and how much will cover an acre, time of germination of the seed and time of maturity of the crop. There's a handy little chart at the front showing how to sow, amount needed for a row, distance between plants and rows and depth of plants.

Scattered throughout are details of new introductions, usually hybrids or seeds developed to fight plant diseases like "black leg" in cauliflowers.

Yates Garden Guide — published separately with no advertisements for seeds — is probably the best guide for planting Yates seeds. Published by Collins, it sells at $1.25, and is scattered through with mouth-watering photos of healthy vegetables and plants. It also has a large section on flowers and others on fruit trees and vine crops.

We can't go along with their recommendations on chemical applications for use against pests and diseases. Otherwise its a good buy. You might pick up earlier editions at second-hand book shops, but the 1971 version is updated and available at newsagents.

For Yates 1971-72 Vegetable Seed Price List send a 7c stamp to the addresses below:

ARTHUR YATES & CO. PTY. LTD.
P.O. Box 72, Revesby, N.S.W. 2212,
142-144 Dougharty Road, West Heidelberg, Victoria 3084.
P.O. Box 42, West End, Queensland 4101.
G.P.O. Box 96, Kilkenny, South Australia 5001.
P.O. Box 117 Gosnells, Western Australia 6110.

MOTHER is our Mother too . . . or, more correctly, EARTH GARDEN is a distant Australian relative of the Old Girl, who was born in January 1970 and is still growing stronger with her 12th number. TMEN, as it claims, "tells you how", in bumper editions of up to 130 pages every two months. Its articles are practical, "how to do it", injected with a folksy "down-home" inflection by Editor-Publisher John Shuttleworth.

Its No. 2 issue is a must for anyone interested in Homestead living. It contains an entire reprint of The Have-More Plan, written in 1944, which includes pieces on starting right with chickens, ducks, squabs, rabbits, bees, pigs, geese, turkeys, goats, cows, sheep, home canning and preserving, raising a garden, laying out a homestead, and a lot more.

Nearly every issue has a section on "food without farming" — eating food foraged from the wilds — money-saving and money-making tips and frequent extracts from Jeanie Darlington's "Grow You Own". Coming up soon — a section on the Good Life Down Under.

Mother never preaches . . . just keeps you informed.

Single copies available from THE SOURCE Bookshop, Melbourne, or by subscription from: The Mother Earth News, P.O. Box 38, Madison, Ohio, 44057 U.S. Rates $8U.S. a year (six issues).

UNDER THE VOLCANO

CLOACAL. Hermetic. Cabbalistic. Mescal. Demons. Visions. Volcanoes. Death.

Both the book's author, Malcolm Lowry, and its chief protagonist, Geoffrey Firmin, shared a problem — one of addiction to alcohol. But the Consul was hooked on *mescal*, **a potent drink, both drug and booze. For most of his writing life Lowry lived in a shack near Vancouver with his second wife Marjorie Bonner. The shack, which Lowry largely built himself, occupied a strip of no-man's-land between high and low tide, inhabited mainly by Manx fishermen.**

The novel is set in Mexico towards the end of the Spanish Civil War, as the battle of the Ebro is being lost by the Republic. It moves on many levels, with allusions to the Garden of Eden, to Dante's inferno, and to Ulyssean voyages.

In some parts of the novel Lowry has stopped time. Dogged by diabolical mishaps, its very existence seems a miracle. Inside "Under the Volcano" is a brilliant script, with complete dialogue and visual scenes waiting to be captured on film. The other garden in Oaxaca bore the warning which ends "Under the Volcano". As a tribute to Lowry we end this issue of EARTH GARDEN with the same words (see inside back cover).

***** *Under the Volcano, by Malcolm Lowry. Published by Penguin Books and Jonathan Cape.*

The new moon has come out — May she be lucky for us — She has found us penniless — May she leave us with good fortune — And with good health — And with money . . .

******The Gypsies, by Jean-Paul Clebert — Penguin Books.*

THIS is the Gypsy New Moon "wish", and just one of the hundreds of fascinating pieces of information in *"The Gypsies"*, by Jean-Paul Clebert. These people began as foragers; collecting and gathering mushrooms, nuts, wild fruit, berries, roots and small animals as they walked from Asia to Europe.

Their origin is not known, but one enchanting tale is that, as the Egyptian forces were being engulfed by the Red Sea, a young couple managed to escape and they became the Gypsy "Adam and Eve".

In the 15th century Gypsies appeared in Europe, at first on foot, then by donkey and later by ox-drawn waggons. The horse replaced the ox only when the tribes had reached the Danube. The horse-drawn caravans we associate with them today were a much later development.

The Gypsy people became poachers. They never settled down to farm. The trout fly is said to be a Gypsy invention. Today there are Gypsy trains and camps throughout most of the world. Their customs and habits are often unchanged from those of their ancestors.

KEY

MARCO BANQUET

EARTH GARDEN is pleased to see the appearance of so many macrobiotic restaurants, organically grown fruit and lots of health shops. It is a good beginning, do your part and support them.

The EARTH GARDEN Gang has eaten in a few macro places; in Sydney — at BEGGAR'S BANQUET in Mansfield Street, Balmain and at JOHN HELMAN'S restaurant in Oxford Street, at the city end of Bondi Junction.

In Melbourne — at SHAKAHARI at 329 Lygon Street, Carlton.

Our vote for the best in every way must go to BEGGAR'S BANQUET — it is cheaper, has nicer food, friendlier service and altogether a more intimate atmosphere. The reason is partly that they are still a small operation.

There the 75 cent special dinner is terrific — you get vegetable soup with little seeds floating on the top, followed by bowls of rice with buckwheat and vegetables covered in miso sauce (I think it is called nesuke). Herb tea and bread with humous spread is included.

The experience is a pleasant one. You can choose between conventional tables and chairs in the front of what was a terrace house, or sit on cushions at long low tables towards the back. Chopsticks are happily provided.

Some products are available for purchase to take home. Apart from the detailed meal, many others from the menu are obtainable.

We are looking forward to trying the CLEAR LIGHT BAZAAR'S restaurant when we get to Adelaide. It is in Bowman's Arcade in the city.

SUPPORT YOUR LOCAL POET

MALEDICTION: You've heard of slim volumes, but this is ridiculous. A book of six poems. The original 1964 edition too — in mint condition. There's about fifty left. Get yours now by sending 50 cents, including postage to: Bill's Bag Bookshop, 84, Bridge Road, Richmond, Victoria 3121. We need the money.

P.S. I Wrote it — Keith

HUNTER WHITE

YOU sit on the shaded verandah of a stone house atop a soft undulating and vine-terraced Hunter Valley hill. Above white clouds streak the clear blue sky, muting the sun's rays and resulting in the secret of the Hunter Valley wines.

The host calls you and your 20 or so guests. "Dinner is ready." Your party enters and is seated around a long solid wood table. Just behind the head of the table is a wide open fireplace. Around the walls are scattered the object antique dealers call "genuine Australiana".

The menu consists of your choice of roast chicken, duck, squab pigeon, pheasant and other game birds. The appropriate green salad is provided for each dish. Before the main dish you have a wide selection of hors d'oeuvre and following you will have continental chocolate cake and cheeses.

During the meal and after you have a wide selection of local wines, a few imported ones and some from other Australian wine areas. If the host thinks you will appreciate it, he will produce some rare Australian wines such as ten and twelve year old Hunter reds and five or six year old Hunter whites.

The place where such dreams become reality is "belbourie" (meaning "creek with oaklines banks"), and located 10 miles from Cessnock on the road to Branxton. Access to the fine living enjoyed by the more prosperous wine families of the Hunter Valley is becoming a subscriber to an unusual club run by the vineyard owners. The cost is $50 a year and for this you receive a tasting mixed dozen, the entitlement to take up further subscription wines, access to the winemaker and the opportunity to entertain friends or business associates in a manner that is impossible in cities.

The scheme was started in 1964 with the planting of three acres of semillon grapes. Other plantings followed in later years. The winery was made from eight inch convict-hewn sandstone blocks from the original Wyndham winery at Dalwood. It was furnished with pieces found in many travels. The result is an authentic looking building which is not authentic but gives the appearance and atmosphere of a hundred years ago. Half the building was made into the winery. The owners instituted the process of pressing the grapes as soon as they are picked. The juice is pumped into barrels and cooled with dry ice. All through the process that finishes with bottling, oxygen is excluded and the wine is thus free of any oxidation. The result is brilliant in colour, with a full bouquet and of delicate flavour.

The meals, which have become more popular than was thought, are from birds produced on the property. All that is needed is a couple of days warning and a full formal dinner for 40 can be provided. The cost is $20 per head.

However, all is worth it when the vintage is chilled and ready for drinking. A light hunter white but smoother than most. The fruit of the grape is muted into the nectar of sun, rain and red earth.

A day at "belbourie" is worth the time and trouble and cost.

ASHLEY OWEN

WHOLE FOODS

Fresh organic fruit and vegetables, figs, dates, nuts, raisins, seeds, dried fruit, oil and herb teas are available always at:

The Organic Greengrocer (Bruce Standish),
723 Glenhuntly Road,
Caulfield, Melbourne.

Meanwhile in Malvern, Melbourne, the Earth People's Co-op, is getting under-way.

Their aim is a non-commercial, non-profit group which will buy organic, macrobiotic and other food in bulk and bring the cost DOWN.

Meetings are held each Monday evening at 8 p.m. at 6 Cressy St, Malvern. Anyone can join the Co-op by slapping down $2. So far only non-perishable foods are available. Some prices:

* Brown rice 11 cents lb
* Wholemeal flour 11 cents lb
* Honey 18 cents lb
* Raw sugar 11 cents lb

For further information contact Alistair at 51-7560 or Jim at 80-4387.

AUSTRALIANA

HAND-SAWN timber, hand-made nails, hand-made bricks, hand-cut shingles. These were the materials that went into the homesteads and houses of the Australian pioneers.

The National Trust of Australia has the responsibility of preserving what remains of these links with a period when *all* Australians were closer to the earth.

Examples of the Trust's interests in Victoria alone range from huge mansions like "*Como*", in Melbourne, the baroque Castlemaine Market, with its neo-classical columns, the Beechworth Powder magazine, and the Bendigo Chinese Joss House, to various primitive buildings, such as slab huts, the mud hut outbuildings at the Ebenezer Mission Station and "Loren", a weatherboard two-storey house now at Moe.

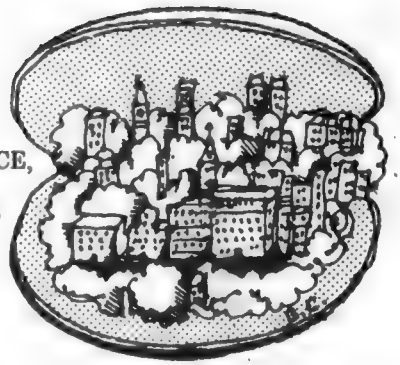
The Trust doesn't stop there. It recently bought barrel-shaped Mount Sugarloaf at Camperdown, Victoria, to save it from quarry operations. The hill will be restored to its natural state.

Another project is the restoration of the barque "Polly Woodside", a wrought iron vessel of 648 tons, now a coal hulk.

You can support the National Trust by sending donations, or by joining — the address in Victoria:

The Secretary,
"Como",
Como Avenue,
South Yarra,
Victoria 3141.

One Man's Dream



MONTSALVAT — A PALACE,
A FORTRESS,
A TOMB

MONTSALVAT is one man's dream. Its "Medieval" Great Hall, archways, towers and mud-brick and rammed earth buildings exist because of the vision of Justus Jorgensen.

Begun in 1935, the community of Jorgensen's art students flourished during World War II when its members depended on their own efforts for survival.

Today it is functioning as a *family* community, where the second-generation Jorgensens and Skippers prepare and eat meals together and a sense of intimacy prevails.

This follows the return to Eltham of Matcham Skipper, sculptor, jeweller, wood-carver, potter and stonemason, from a Churchill Scholarship abroad, and of Sebastian Jorgensen, classical guitarist, pop singer, former columnist for Harper's Bazaar, and a journalist.

Sigmund Jorgensen, who also returned recently from Europe, helps to sustain its existence by organizing events such as concerts, renaissance fairs and operas in the Great Hall.

Marcus Skipper, Matcham's son, a welder, who has a small organic garden, joins the others one day a week in work on a bluestone chapel, which is Justus Jorgensen's final dream — and which may one day be his final resting place.

The stone masonry on the chapel in the fir trees is a barter "payment" for the privilege of living at Montsalvat.

The community is open each day to the prying eyes of tourists, who pay 40 cents to look over the grounds and buildings, and view the Great Hall on holidays and weekends for an extra 30 cents.

Montsalvat needs the money. Rates around Eltham are high and surburbia — and a cemetery — is slowly engulfing the area. Once covering over 100 acres of mostly virgin bush, Montsalvat has now shrunk to 10 acres, but what is left is still natural, hilly country where ponies, donkeys, ducks and geese wander at will. It is an ideal climate for the community's children.

Justus Jorgensen, now 78, was "apprenticed" to an architect at the age of 14. Later he studied painting at the National Gallery School, then with Max Meldrum.

In 1924 he went to Europe, visiting Paris and Madrid and exhibiting at major galleries, including the Royal Academy.

He returned to Australia in 1929 and set up his own studio in Queen Street, following a difference with Meldrum. He had many students, and the studio soon became a centre of artistic activity in Melbourne.

In 1935 Jorgensen was offered 10 acres at Eltham, where several of his students lived, and which he had been visiting for some time. Money was short and for building he was forced to use simple materials and methods and the help of his students. The first house was made of mud brick and *pise de terre* (rammed earth). Slate for the roof was given by friends, and the floor was of discarded firebricks.

The cast iron spiral staircase, windows and doors were picked up at a wrecker's yard in Melbourne. At that time there was a core of a dozen students including Arthur Munday, Lesley Sinclair, Helen Lempriere, Ian Robertson, John Smith, George Chalmers, John Busst and the Skipper family.

The students helped build their own quarters around a swimming pool (which was donated), making an effect rather like a monastery cloister, set off by two square stone towers.

In 1938 work started at the Great Hall, but was not at first intended to be as grand as it now is. The walls were to be of mud from the excavation in the hill, but in the digging it was discovered that a reef of mudstone ran where the building was sited. So the Great Hall was built of mudstone, bluestone and granite from a nearby quarry and "foreign" stone scavenged from demolished buildings in Melbourne.

Some of this really was foreign — flagstones from Ireland, slate from Wales and pink stone from New Zealand.

The large carved stone windows at the front of the hall came from the Royal Insurance Building in Collins Street, Melbourne, though Jorgensen slightly altered their proportions.

During the building of the hall, huge wooden scaffolds were made from trees and saplings cut nearby. A flying fox and two hand cranes were used to move stone blocks.

The walls and roof of the Great Hall were almost finished when war broke out in 1939. Work stopped, and the members turned to agriculture to gain the status of primary producers. The hall stood partly-completed, and deserted until 1947, when work was resumed.

It was during the war that Arthur Munday started a market garden on the river flats. Once a solicitor, Arthur became a pupil of Jorgensen, and a painter. He helped in building Montsalvat's houses and the Great Hall.

Arthur, now wiry, grey-bearded and softly-spoken, still lives at Montsalvat. With the help of neighbouring Italian market gardeners he cultivated 5-acres almost single-handed, breaking the ground himself, contour ploughing and terracing. Later he delivered the vegetables by horse and cart around Eltham.

"There weren't so many people around Eltham in those days," says Arthur, "and everybody was a friend." Later he bought a van and continued house-to-house deliveries of vegetables until the early 1960s.

A new art recently added to the industries at Montsalvat is the manufacture of adzed tables and other furniture.

These are designed by Sigmund Jorgensen and built by Erik Pedersen, a Dane. The Montsalvat tables, benches, stools, dressers and bars are rustic, strong and practical.

HOME CHAU COMMUNE

BEVAN RAMSDEN, a member of Community Aid Abroad, recently spent a month in China. He previously served as a communications engineer with Australian Volunteers Abroad in Zambia. C.A.A. is a practical people-to-people movement working through more than 150 groups in Australia to bring improved health, education and living standards to less developed countries. The organisation has close ties with the British agency, Oxfam. Currently it is helping with aid for Bangladesh, and has already sent $31,930 through Oxfam to help Bengali refugees in India.

In the following article Bevan Ramsden describes the Commune system, the basis of China's new economy, and a visit to the Home Chau commune near Shanghai.

ONCE described as the "poor man of Asia", but now after liberation from foreign control and after 22 years of social/economic construction on strictly socialist lines, the Chinese people have "stood up", become self-reliant and are shaping their own destiny. Full employment, no inflation, adequate food, clothing and housing together with health and education services for the majority (one quarter of the world's population), are now provided through their basic production / living / administrative unit, **the Peoples' Commune.**

Formed in 1958 after a series of collective steps, the Communes provide for the needs of over 90% of the Chinese population and enable the fruits of development to be equitably shared among the majority. Each commune produces much of the basic food requirements for its members (grain, vegetables, meat) with surplus produce, in some cases processed, available for non-food producing industrial areas.

For example, the **Home Chau Commune,** near Shanghai, supplies sufficient vegetables each day for 500 000 people in the city, plus a large amount of pork. Supply arrangements — vegetable type quality, price and delivery — are made through mutual agreements between the Revolutionary Committee of the Commune (an elected committee), and its counterpart committee for the particular Shanghai district acting on behalf of the consumers in that district. Price levels are basically set by the State Economic Planning Group, but minor price variations reflecting variations in quality are negotiated between the committees.

THIS particular Commune covered 3,500 acres and consisted of 6,474 households holding 26,649 people. There is a labour force of 15,436 people. (Commune sizes vary between 20,000 to 50,000 people). Production responsibilities in the Home Chau Commune, as in all Communes, are shared between **Production Brigades,** each consisting of 8 or 9 **Production Teams** (the basic accounting unit in the commune). Members of a Production Team generally live in close proximity as a "small village unit".

Commune production still involves a great deal of manual labour — hand tools and hand drawn carts — although mechanisation is being introduced where useful gains (in the total sense) can be made. The Home Chau Commune has one truck, 8 "big" tractors, 62 rotary hoes, 212 electrically operated irrigation pumps and 21 large, underground pumping stations. A State-run trucking enterprise also assists in transport problems. The State provided the first 5 pumping stations free, the Commune paid half the cost of the next 3 pumping stations and paid fully for all subsequent stations. A network of pipes totaling 130 km had been laid by the Commune to distribute irrigation water to all parts of the production area. The mechanical plant is shared on an equal basis between Production Brigades.

MOST Communes have their own factories to process grain and Commune products and to produce fertiliser. Commune factories which I visited included well equipped machine shops, welding, forging and casting shops and electro-mechanically equipped carpentry shops, as well as grain processing factories involving simple plant developed and improvised by commune workers.

The State supplies all Communes with electricity and telephone trunk connections and the Commune technicians construct and maintain the internal telephone and electricity distribution lines. Students, on completion of practical and technical training, stay in the Commune or return to a Commune to **"serve the people"** — this attitude being encouraged by socialist outlook and training, which has become a "mass outlook" since the widespread study of Chairman Mao's teachings during the Great Proletarian Cultural Revolution. In this manner, new skills and technology are being constantly introduced into the Commune's productive life and the value of technology is being felt at "grass roots level" where it is needed.

Being a telephone engineer, I was impressed by the quality of the telephone service. You can dial directly through the Commune switchboard out into the national trunk network.

Each Commune has its own primary and middle schools and a hospital with small health clinics distributed through the Commune. The Home Chau Commune had one hospital, and 11 clinics with a medical staff numbering 200, plus 11 primary schools and 7 middle schools. Sixty-four sons and daughters of peasant farmers' were studying at University. Communes generally have their own shopping centre, cinema and other recreational facilities.

SOME housing is Commune provided and some is privately owned together with a 'small plot' to reduce the family food expenses but Commune land and production as a whole, is owned communally by all members. One family, with whom I had "morning tea", had sold their old house to the Commune for storage purposes whilst they had built a new, modestly furnished, four-roomed house on their savings of the past five years.

Commune income is allocated as follows at the Home Chau Commune:—

- 25% goes on production costs.
- 60% is returned to the Commune labour force in 'wages' (a typical family banks about 1/3 of this).
- 4% is State Tax (which is levied in accordance with the productivity of the Commune).
- 4% is for the Public Welfare Fund (of which 1/3 pays for the co-operative health service).
- 7% is for the Public Accumulation Fund (for purchase of agricultural equipment, building of Commune housing, or loans to members for which no interest is charged).

What are the problems and failures, if any, of the Communes? "There are differences in the level of production and application of mechanisation between some Communes which are yet to be overcome and also some variations between production brigades which reflect inadequate political and social outlook", they told me at Home Chau. More efficient production methods are still being sought, some Communes are not self-sufficient in all food requirements yet.

I couldn't help feeling that the Chinese Commune may provide a model for development to that under-developed two-thirds of the world to which C.A.A. directs its attention.

REPRINTED FROM 'NOW', the Journal of Community Aid Abroad/10 cents monthly.

LONG LIFE FORMULA

LONG life is a gift of Nature, according to the world's oldest man, Shirali Mislimov, aged 166.

"I was never in a hurry in my life, and I'm in no hurry to die now," he told the newspaper Sosialisticheskaya Industri (Socialist Industry) recently.

Mislimov's long-life formula was delivered in the poetic language of the Azerbaijan mountains where he has lived since birth.

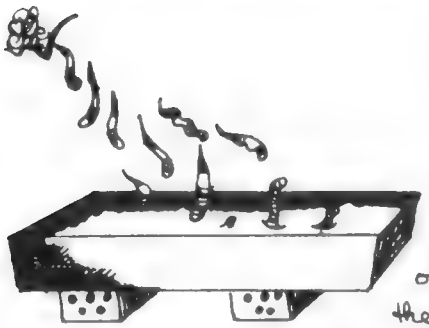
"There are two sources of long life," he said. "One is a gift of Nature. And it is the pure air and clear water of the mountains, the fruit of the earth, peace, rest, and the soft and warm climate of the highlands.

"The second source is people. He lives long who enjoys life, and who bears no jealousy of others, whose heart harbours no malice or anger, who sings a lot and cries a little, who rises and retires with the sun, who likes to work and who knows how to rest."

Mislimov said he eats the usual food of the mountains, mostly fruit and cheese and a little meat, and he drinks some tea. "I never eat when I am not hungry," he added.

Friendly little worms

1 The simple way: You can attract earthworms to your garden by regularly throwing soapy washing up water over a chaff bag kept in a cool place, say under a tree. Now you've got 'em, feed 'em ..... because these friendly little worms will work for you, shredding compost, aerating the soil, pulping against rocks and feeding natural minerals into the soil.

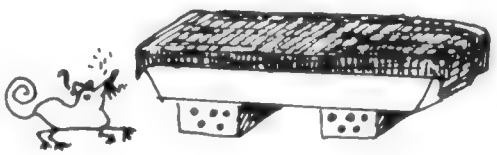


Earthworms eat their own weight in food each day— earthworm shit is a good fertilizer, and good for planting seedlings.

2. Breeding earthworms: Line the bottom of an old drawer or solid wood box with two or three layers of chaff bag. Cover the hessian with six to eight inches of loamy soil or soil from the compost heap. You can add decayed matter like leaves straw or grass cuttings. Then add your captured worms, keep the box moist & shady. Mix tea leaves, potato & apple peelings & cereal such as chick feed into the top few inches of soil every few weeks. Gradually you'll be able to train your worms to eat fresh organic garbage and watch them turn it into rich friable soil. For drainage place the box on bricks.

If your garden is troubled with field rats or mice, protect the box with a covering of damp chaff bags. NEVER water the box directly. Rinse the bags out of the box; let the water drain off, then replace them.

Earthworms are bisexual and every worm is capable of laying eggs, but these must be fertilized by another worm.



Use the worms for fishing, or make some money by selling them to fishermen..... place them in an ice cream carton already half filled with peat moss.

If an earthworm is cut in half the head may grow a new tail, but the tail cannot grow a new head.

EARTH GARDEN'S TABLE OF WHEN TO SOW... AND WHEN TO REAP

	VEGETABLE	when to sow	sow as seed or plant	days to germ-ination	weeks to yield	seed for 100 feet of row	plant rows no. of feet apart	plants in rows inches apart	plant-ing depth inches	poss. yield 100 feet of row
*	BEANS Broad	Oct-Feb	seed	12-20	20-24	16 oz	2-3	6-8	2-3	30 qts
	BEANS Climb	Oct-Feb	seed	9–12	10-12	8 oz	4-6	6	1-2	30 qts
	BRUSS. SPRTS	Nov-Dec	plant	5-10	12-16	50 plants	3	18-20	½	50 qts
	CABBAGE	all year	seed	5-10	10-12	¼ oz	2-3	15-25	½	65 heads
*	CAPSICUM †	all year	plant	7-21	18-20	50 plants	1-2	20-30	¼	30 qts
	CARROT	Sept-March	seed	6-20	16-20	½ oz	1-2	2-4	½	350 roots
	CAULIFLOWER	May-Dec	plant	5-10	8-9	40 plants	2-3	21-30	½	60 heads
†	CELERY	Aug-Dec	plant	10-20	12-16	200 plants	2-3	6-7	½	240 plants
*	CUCUMBER	Oct-April	seed	3-10	10-12	¼ oz	8-10	8-10	1	200
†	EGGPLANT	Oct-April	plant	6-15	11-13	50 plants	3	24-26	½	80 fruit
	LETTUCE	all year	seed	3-10	8-12	½ oz	1-2	6-10	½	100 heads
	ONIONS Brown	autumn	seed	6-20	25-30	½ oz	1-2	3-5	½	300 bulbs
	PEAS	Aug and Jan.	seed	7-10	12-15	1 lb	2	2-3	1	50 qts
*	POTATO	all year	tubers	8-12	10-12	6 lbs	3	12	4	100 lbs
	RADISH	all year	seed	3-7	4-5	1 oz	½	1	½	800
†	RHUBARB	March-May	plant	7-20	20-24	20 plants	3-6	24-30	½	300 stalks
	SPINACH	March-May	seed	5-12	7-10	1 oz	1-2	3-5	1	150 plants
*	SWEET CORN	Oct-May	seed	5-10	12-14	2 oz	3-4	12-18	1-2	50 ears
*	TOMATO	Oct-April	seed	7-12	10-12	small amount	3-6	24-30	½	300 lbs

† Can be started in seed beds and then transplanted
* Susceptible to frost so plantings in some areas not as long.

EARTH GARDEN'S SEASONAL CONVERSION CHART

Converts Northern Hemisphere (U.S. and Britain) seasons and months to Southern Hemisphere (Australia) so you can use the good books like Rodale's and MOTHER EARTH NEWS as a guide to planting here.

	Summer			Autumn			Winter			Spring		
NORTH	June	July	Aug	Sept	Oct	Nov	Dec	Jan	Feb	Mar	April	May
SOUTH	Dec	Jan	Feb	March	Apr	May	June	July	Aug	Sept	Oct	Nov

GROWING WITH

ORGANIC gardening is just what its name implies — a method of forming well-balanced soil and growing vegetables, flowers and plants in a natural way. No artificial fertilizers or chemical sprays are used. In a way organic gardening is concerned with speeding up processes which already occur in Nature's life-and-death cycle.

If you are interested in ecology and conservation organic gardening is the first step you can take to improve your immediate environment. Making humus from a compost heap and mulching plants already growing is the basis of organics and practical details of these are set out in this article.

Sir Albert Howard, an English agricultural advisor to the State of Indore in India is generally credited with being the father of organic gardening. He invented what is now known as the *Indore* method of making compost because the farmers there could not afford fertilizers and he had to devise ways to recycle animal manure and waste plant life available locally.

Sir Albert found that decomposition took place quickly if different kinds of organic matter were placed in layers. He taught the Indore farmers to combine weeds and crop wastes in layers with high nitrogen manure and soil. He built a series of layers up to about 5 feet making a pile that quickly heated up to 150 degrees as the result of multiplying bacteria and fungus.

After a few months (between 3 and six) the whole pile was broken down to a fine, sweet-smelling soil, ready to be used replacing nutrients in the earth taken from it by crops.

In Britain, Europe and the U.S., and to a lesser extent in Australia, there has recently been a resurgence of interest in organic gardening. This is mainly due to discoveries of high concentrations of DDT being found in foods, animals, milk, (even mother's milk) and in soil in which it was applied 15 years earlier. In Australia an Organic Farming and Gardening Society was established in 1945 and continues an active programme of encouraging organic methods and urging local councils to adopt a system of composting garbage.

Many people now see the results of the misuse of our environment and the failure of industry and agriculture to "*return*" what has been "*taken*" from the soil and the disruption of the natural life cycle.

Life strives to create, to grow and to increase. Where there is life and upbuilding there is also deterioration and decay and death. The processes taking place in the soil due to sun, air, weather, water, humus and micro-organisms make it organic.

These processes cooperate with each soil type. The quality and amount of humus determines the fertility of the soil.

Earth worms are probably the most important makers of humus, but decomposed compost can also play a major part. Anything which disturbs the life in the soil (soil bacteria and earthworms) harms the fertility of the soil. Crop rotation and companion planting aid the general plan.

The Organic Farming and Gardening Society (Aust), has been going strongly for 25 years. The club's activities include meetings every two months, at which films are often shown, and regular exhibitions of organic produce and wholemeal bread. Members receive the Society's magazine "Good Earth" by post quarterly and a lending library is available. You can join by sending $2 to:

The Hon. Secretary,
Mr. J. Grierson,
P.O. Box 2605 W,
Melbourne, Victoria 3001.

COMPOST

COMPOST is decayed organic matter. It is the building block of organic gardening. It enriches the soil with humus, and can be created by using all your garden and kitchen wastes. We kept our last compost heap under a shady palm tree in our backyard at Balmain in Sydney. We simply dug a hole, filled it each day with vegetable and fruit leftovers, peelings, cores, crushed eggshells, sawdust, coffee grounds, in fact, any green waste. The top was covered with plastic and we occassionally watered the pile and aerated it with a steel rod. The earthworms did their bit too — and after about two months all this waste matter had broken down to a rich, black tacky soil in which were sprouting sweet potatoes and tomatoes whose seeds had struck in the rich soil. When the hole was full, we covered it with sand, dug a hole nearby and started another compost heap. After a while a small garden will be covered in friable soil. Weeds, grass clippings, leaves, crushed shells, pine-needles, seaweed, waste hops, nut shells, sewage sludge and hay are all good additions to your compost heap. It doesn't smell, it gets rid of garbage, it helps the ecology and it works for you. Compost is ideal for cultivating seedlings, can be dug into the soil before planting out and you can treat wilting plants by liberally sprinkling with compost shaken and dissolved in a large can or bottle. Compost helps to restore the natural balance of the soil, replacing elements missing from it. Animal manure also helps to build soil as it holds in moisture, keeps soil loose and promotes root development. Add the manure straight to your soil, or to the compost heap — it will break green waste down more quickly.

Of course there are lots of more complicated ways to make compost, and if you're into a farm, you will certainly need a bigger one. Lots of people don't bother. They just throw waste green matter straight on to the garden as a mulch or feed it to their cows or goats and turn it into manure.

Just about every book on organic gardening has its own way of starting off with compost, but the basic principle remains the same. To find out about aerobic and anerobic methods, mechanical methods and more about making compost we recommend THE MOTHER EARTH NEWS Nos 2, 3 and 6 (and others), Rodale's Basic Book of Organic Gardening (27 pages of it) and Jeanie Darlington's great introduction to organics, Grow Your Own. The ultimate idea is probably to turn your whole garden into a giant compost heap.

NATURAL MULCH

Mulch is the top dressing of organic matter that can bring top garden and farm results. Natural mulch will eventually break down and improve your soil. In the meantime it will maintain an even temperature in the soil and conserve soil moisture. A good mulch controls weeds. If a weed appears, pull it, or smother it with more mulch. Mulches have always been used by strawberry growers and protect other runners like watermelons, rockmelons, pumpkin and cucumber. Ruth Stout, the high priestess of mulching, relies on spoiled hay. She peels it off bales in 'books' of hay, and lays it eight inches deep. Her 160 page book, How to Have a Green Thumb Without an Aching Back is probably the definitive book on mulching. Once again Rodale's Basic Book of Organic

NATURE

Gardening has a large section (18 pages). Mother Earth News No.10 also has a good feature on mulching. Mulch can protect plants from early winter cold, some mulches contain rich minerals, which gradually work into and enrich the soil. Suggested mulches: straw, hay, grass clippings, leaves, corncobs (ground), well-rotted sawdust, woodchips, peat-moss, weeds. Even paper eventually decays. Black plastic is also a good mulch, but is not recommended as it doesn't break down, (and costs money). Allow seedlings to become established before mulching, then watch your garden grow.

D.D.T.?

NITROGEN and water occur separately in the soil and both are essential to support plant life. Plants defy gravity by growing and pushing upwards, helped by the continual supply of water to the cells.

Photosynthesis in plants takes place only in the presence of sunlight. During this process, nitrogen helps in the production of vitamins and enzymes. Artificial fertilizers contain nitrogenous matter. As water from rainfall or irrigation passes through these fertilizers the nitrogen unites with it to form a *colloid.* A colloid is a jelly-like substance in which the two components are bonded together.

Thus in chemically fertilized soil there is no "free" water. It always has some nitrogen with it.

At night, or in the absence of sunlight, when nitrogen cannot be absorbed, plants still need water, but "pure" water (without nitrogen). As this is not available they take in water with nitrogen.

This undigested nitrogenous matter is stored in the cells in the form of nitrates. Nitrates are salts. They add a little weight and a lot of bulk to each cell, but no vitamins or enzymes. Thus the vegetables become unnaturally large or "blown-up".

Organically grown fruit and vegetables are therefore smaller in size, but are healthier and have more flavour. This is because they contain more concentrated vitamins and enzymes.

PLANT MATES

Some plants like each other. Some plants don't. Companion planting is the mixing of compatible plants together in a bed.

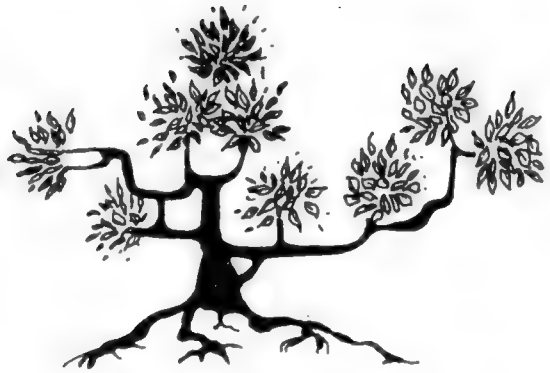
"Good neighbours" have roots which are at different levels in the soil or are at different heights above the ground so that they do not interfere with each other's light requirements. The right plants together encourage one another's growth, the wrong ones inhibit it.

Here are some DO'S and DON'TS in companion planting:

DON'T plant onions near beans or peas.
DON'T plant beans near sunflowers.
DON'T plant garlic near peas or beans.
DO plant asparagus with tomatoes or parsley.
DO plant beans with carrots or potatoes.
DO plant basil with tomatoes.
DO plant onions with beets or carrots
DO plant nasturtiums around apple trees.
DO plant eggplants with green beans.
DO plant peas and cucumbers between rows of corn.

DO plant marigolds. They produce a substance in their roots that repels various organisms which feed on tender young vegetable roots. The aroma of marigolds helps repel flying insects.

Marigold flowers can be dried for use as a seasoning and the petals used fresh in salads.



No Dig

DID you know there's no need to dig your garden, no need to water it, no need to weed it and no need to add any artificial chemicals? Just sit back and let Nature decide what will happen, and reap the fresh vegetables when they are ready.

That's all you do — or rather DON'T do in the NO DIG method of organic gardening. It must be the answer for the lazy gardener, or someone who wants to get on with creative pursuits like painting or writing poetry and not spend too much time in physical work.

Sounds too good to be true — but we know a group of people who have adopted NO DIG farming and have already set themselves up with a piece of land with the object of becoming self-sufficient.

In the United States a 45-year-old woman named Ruth Stout has already turned a lot of people on to a variation of the NO DIG method. Her secret is mulching, and she expands on her system in her book: "How to Have a Green Thumb Without an Aching Back". Her 55 acres of rocky farmland in Connecticut has been dressed for about 14 years with 8-inch high mulch of spoiled hay. Result: a rich humus-filled soil which produces large and flavour-filled vegetables.

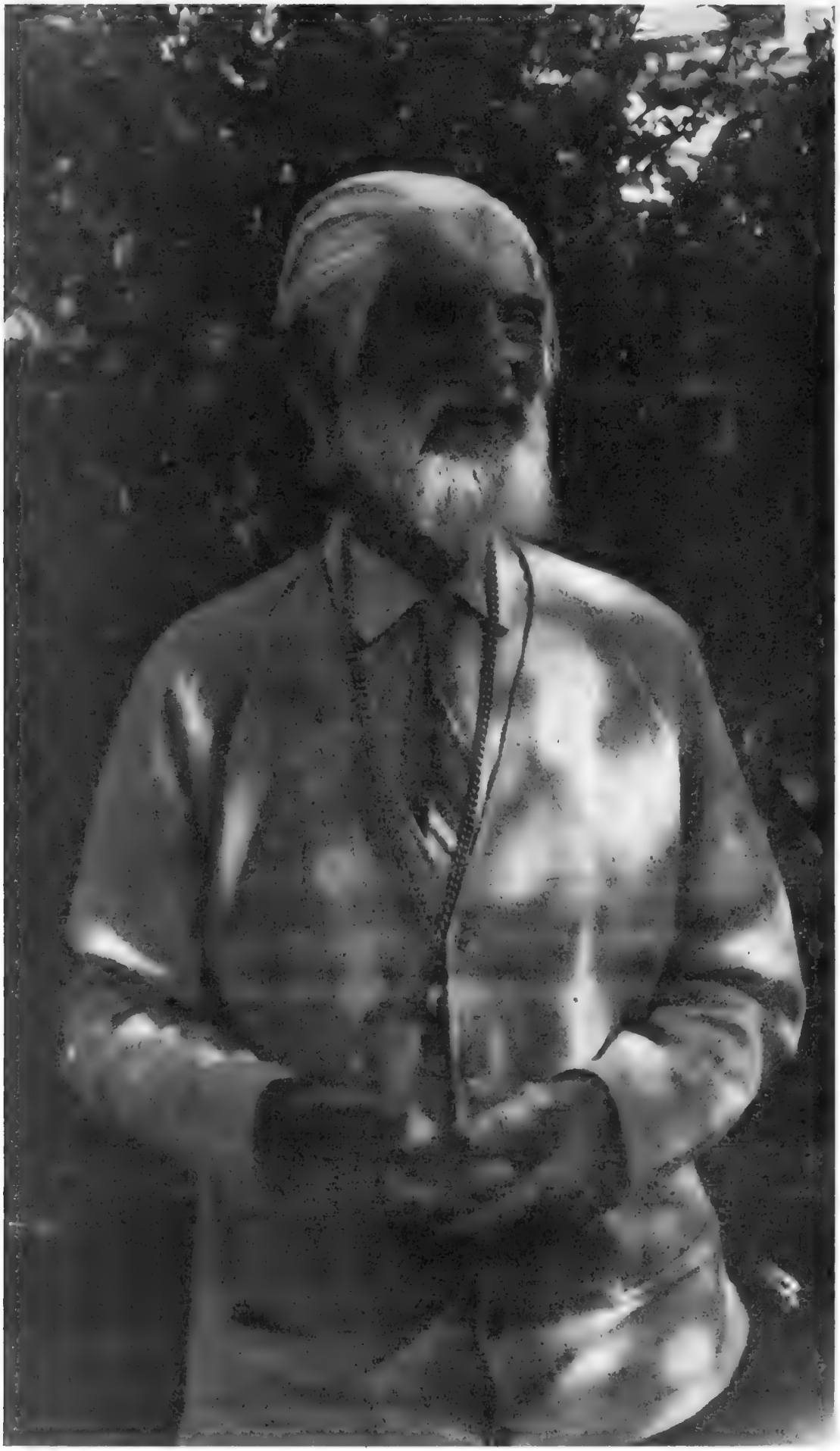
Our Australian NO DIGGERS have a different method. They have selected a natural bush area where there are already plants (weeds) growing, and there are lots of small stones. These provide moisture and minerals for the earth. Earthworms are about, so the soil is fertile. This is their advice:

Push holes in the ground with your fingers and plant lots of seeds of the same variety, in other words overplant. Nature has used the birds and the wind to spread myriads of seeds to grow the plants already on the site of your garden, and only the strongest plants will survive. Rake natural mulch, decaying leaves and other matter in the area over your seeds and wait for the plants to pop up. Rain and sunlight should do the rest, but it's suggested that in the early stages at least that you add compost as a mulch to the new plants in your NO DIG garden. The mulch also helps to maintain moisture and an even temperature. Throw vegetable refuse straight on to the vegetable patch.

It's also advisable to plant grapes and not fruit trees (unless in a tropical area) as they "take" too much from the soil. The philosophy of the NO DIG garden is: "Not too much of anything — and a bit of everything". Followers claim there are less bugs and pests than in even straightforward organic gardening. Plant in clearings, under trees, and always within walking distance of where you live.

Eat the tops as well as the bottoms of root crops. Check out those "weeds" also. They might be edible. Eat only the fruits in season. In winter eat dried fruit and nuts.

So rediscover Nature with NO DIG gardening. Experiment. Good luck. And write and let us know how you get on.



HONEY IS MONEY

FRED Robinson is 82. He is an old man, but his followers are mostly young people. They come to him to learn about the New Age, in which, he predicts, mankind will finally live in harmony with his surroundings.

This New Age, he says, will follow a period of war and upheaval when *truth and love* will triumph in a reconstituted Planet Earth.

Fred Robinson speaks softly, in a clear, precise voice, pausing often to consider words he has just spoken which sometimes surprise even himself. He believes that he is a messenger of Truth. He says all the truths of life are simple and that everyone has a right to know them.

His eyes are alert, his silky hair and beard frame a sun-tanned face. His energy is astounding for a man of his age. For six months he has been travelling about Australia, meeting people and spreading his message in coffee shops, halls, universities, churches and even at the Yarra Bank in Melbourne.

His home is at Shalam, near Perth, Western Australia, where he and his wife Mary run a meditation centre on their organic fruit farm.

We spoke to Fred in a quiet, sunlit cottage in a Melbourne suburb.

EARTH GARDEN: *Were you always a practical sort of person?*

FRED ROBINSON: I'm English, and my mother brought me up to be a little gentleman, so I grew up thinking I was one of the mort impractical people in the world.

E.G.: *Then you found you were a practical gardener?*

F.R.: I just had to be, or sink. And yet, still, in many people's eyes . . . from the world's standard, success means plenty of money doesn't it? In my life I was ruined.

I had succeeded in making a sugar farm out of standing timber, and I didn't even know how to sharpen an axe when I started . . . but in twenty years I had made a good sugar farm . . . and then, fortunately, I was shot out of the rat race . . . as most people are going to be now . . . and, after I'd got over the idea of suicide . . . did you know bankruptcy figures and statistics and suicide figures go together?

E.G.: *Yes, I did — especially in America today.*

F.R.: Well, they do, sure enough, and I was nearly one of the suicide statistics. Oh, yes. I've seen the curve for the 1929 depression . . . down she goes!

E.G.: *That's when it happened to you . . when the depression broke out here?*

F.R.: I was a sugar farmer, as I told you, and suddenly it was all gone. Out of a farm that they valued at a good many thousands of pounds, I rescued seventy five pounds. And that started my eldest son . . . he was only 14 then — I had six children . . . and he passed a remark that he would very much like to keep bees. Now I'm strongly recommending, after my experience, to all the young people wanting to go on communities and fraternities, *strongly recommending*, if they're in bee country, to start bees going, and they'll work like mad for the community.

E.G.: *Did you have any troubles, when you first started with bees, if you didn't know much about it?*

F.R.: Well, my eldest boy took charge of it. He had an instinctive love for them. That is the big point. They're very wonderful things from a scientific point of view. The human race could learn many things from the behaviour of the bee. As a community, they won't tolerate loafers, they won't tolerate them at all. We could learn much from them. Well, my eldest boy, he had a great love for bees, and it turned out that, in my belief, my experience, honey is the very best basis for barter that you could wish for. It's every bit as good as money. It's imperishable. If you've got a surplus production of fruit or vegetables or anything like that you must get rid of it quick. It won't last. But honey . . . once my children had all the honey they could possibly eat, we used to just store it up and barter it as the opportunity arose. I've been bartering for 35 years now.

E.G.: *Can you cast your mind back to when you first tried to trade honey for something?*

F.R.: Yes, the very first thing that I did, when the thought struck me . . . when the thought struck me . . . My teacher once said to me many years ago, she said, "You know Brother Fred, pupils still think that they think their own thoughts" — and when the thought suddenly strikes you we ought to give a little consideration sometimes as to where the thought came from. And this thought came to me, I took a seven pound tin of beautiful candied honey with me and I went down the road about a mile . . . we were right out in the country . . . to the nearest dairyman . . . and everybody had surplus production then, nobody had any surplus money. Everybody on the land had surplus production, fruit, vegetables, eggs, milk, butter, everything you could wish for. My very first act of barter. Look, I said, I'll give you this seven pound tin of honey, candied honey, you keep us supplied for a while in milk and any surplus butter you've got or something like that, whatever you think would be the value of it. And they *jumped* at it, they absolutely jumped at it. I went then in the other direction to the orchardist, there was an orchard over there, and I did the same thing with him.

They were delighted, and I'll tell you what I discovered . . . you bring about a spirit which is the exact opposite of the commercial world. When you're buying something, everybody's out for a bargain for themselves, when you're bartering, everybody's out to . . . well, in my experience . . . everybody's out to see that you get a bargain.

E.G.: *It sets off a chain reaction?*

F.R.: It does, it brings out the very best in human nature, instead of the worst. The same thing holds good today. We send up a case of surplus peaches . . . we've got about 130 fruit trees . . . and they're all spaced, about four on the average, of about 30 different kinds of fruit . . . and as fast as the apricots are finished, the peaches are ripe, and so on right round the year. And sometimes when the peaches or the oranges come in with a bit of a rush we get far more than we can possibly use so we ship a case or a couple of cases up to Mary's son, he's a wheat farmer, and down comes two or three times the value of the fruit if it was in terms of money, in wheat, barley, or whatever he's got.

You've really got to experience this to get the very opposite to what we're accustomed to in the world. The whole of this money system is a satanic thing. It isn't of God, it isn't of Nature, it doesn't belong . . . God hasn't got a money system. Everything is free, there's that wonderful sunshine out there. Compare that sunshine with this light and try to imagine how much money it would cost the world if they'd cornered the sun and were putting it through a meter, and the world had to pay daily for the sunlight and the power.

E.G.: *They would if they could probably.*

F.R.: They would if they could, but then the people wouldn't have enough money to pay for what it's worth. And so with the fresh air, we'd all die without it, and yet it was kept perfectly chemically balanced for millions of years, nearly 500 million years. The atmosphere has been totally balanced until quite recently.

A few very clever men, who think they can run this planet better than God can, they upset the whole balance of everything just in a few years.

E.G.: *Back at that beginning — did you plant other crops, besides keeping bees?*

F.R.: No, at this stage we weren't farming. I wasn't a vegetarian either. I'll tell you just exactly what happened at that stage. We got 75 hives of bees going. We used to catch fish down at the lake, the children did anyhow. We didn't know enough to be vegetarians at that time, and, with the two days a week on the relief work that I had . . . eight shillings a day . . . sixteen shillings a week . . . that kept us going right through the piece until . . . I'll tell you what really happened . . . I set to work five days a week with nothing to do once the boy got going with the bees . . . I built a house that cost us five pounds in cash, and I was released an acre of ground that cost us five shillings a year to rent it off the Government for the purpose of keeping bees.

See, these young people say, oh, we've got no money, and we've got no land. It's the wrong spirit to approach the thing in. Your needs will all be met if your motives are right. One way or another you will attract what you need. Well, quite innocently and without any knowing of what I was doing I was attracting what we needed . . . which is very, very different from what people want. It's quite simple for you to get your needs. In the very near future this will be the salvation of those people who can understand it. If you can simplify your needs. I'm a very wealthy man but I've got no money. All my needs are met. But what I did, as soon as the boy had the bees going, and I'd finished this two-days-a-week relief work I was flat-out then to find out what was wrong. My every thought was concentrated on finding out what was wrong, why do people go bankrupt? Why do people suffer all this sort of thing? And in a relatively short time I found out exactly what is wrong with your economy, and why it cannot possibly function without war. And those who invented the system . . . it was invented in the reign of George the Second of course . . . when there was no machinery, there was no trouble about mass unemployment, and no trouble about the wages putting men out of work, anything like that at all. And I was devoting all my time, then, in finding out what was wrong with the world, and I did. And by 1936 . . . I wasn't in the practical stuff then at all . . . I was finding out what was wrong . . . I went straight out of the world altogether for twenty years, and I was being trained during that twenty years, I didn't realise it at the time. I was being trained to do what I've been doing these *last* twenty years. I was being trained to serve as an information centre. You see, we're into the Aquarian age now, we're not in the Piscean Age, and all truth has been made available about everything. There's no mysteries about life or death, or heaven or hell, or God or the Universe or yourself or anything else. There's no mysteries any longer. But most people don't know that. The authorities, the establishment, they're suppressing truth in all directions. It's vital for them to keep their system going, that the truth be suppressed about anything that is really vital . . . the cause of war, the cause of poverty, the cause of crime, the cause of anything that causes human problems. The cause is known. And on the practical side . . . I didn't get on to, say, organic gardening until after I came out of the world again, which was about 1950, yes just over twenty years ago. At that time I went and spent about 12 months with Thea Hughes up through the Blue Mountains out from Sydney, up at Kurrajong. She was running a Bio-Dynamic farm, and I found she was in difficulties and that was my first real acquaintance with Bio-Dynamic work. I didn't go into it scientifically but I went helping them making their compost heap and that sort of thing.

E.G.: *Bio-Dynamics is sort of group planting, isn't it . . . companion planting?*

F.R.: Yep, companion planting, that is right. Instead of mono-culture, mono-culture is a commercial thing. Nature knows nothing about mono-culture. You plant a great field of potatoes or a great field of cabbages, that's all because it's commercial. You're not working with Nature at all. It's all a question of growing for profit, growing for money. There's no question of co-operating with Nature, no question of that at all. You gladly take what the agricultural experts falsely pass on to you about artificial fertilizers because they're acting as agents for the fertilizer companies, like the doctors act as agents for the drug companies, you see. Instead of getting down to the cause, the simple cause of all human problems and removing the cause — any child can do that. You see, if I was to tell you the cause of sickness, or tell a child the cause of all sickness . . . every child should be taught the cause of all human problems as they're growing up in school. Then if they choose to be so very, very foolish as to go and do things like that, they'll soon get very sick and they'll say, oh, wasn't I foolish, I mustn't do it again. You can't possibly be sick and unhappy unless you're breaking the law of Nature. Most people don't stop to think of that. So that this is the sort of thing I've been probing at for 35 years, the simple cause of it all. You don't have to become a Bio-Dynamic expert for an organic garden, it depends what you're doing and why you're doing it, what your motive is. Are you just doing it to earn a living? We're all entitled to live. Every child is entitled to live as a right. Every child is entitled to know the truth about anything . . . has a right, but they don't get their rights.

E.G.: *It can fit in, your organic farming, and Bio-Dynamic farming.*

F.R.: It should be the very basis, the very basis. You're all intended, from my point of view, you're all intended to create your own Garden of Eden, your own conception of a heaven upon earth. That was the original idea.

E.G.: *We're going to call our magazine Earth Garden.*

F.R.: Earth Garden, very good . . . Do you know what you remind me of, I never personally met Neil Douglas. They tell me he's a well-known Australian artist. But they took me up to meet him and he wasn't at home, and up in the mountains out from, oh, I'm *in* Melbourne, aren't I? Of course I am. I don't know where I am half the time.

E.G.: *You're getting around now.*

F.R.: Yes, He's up at Kangaroo Ground, where Craig Foster and a few of them are founding a community co-operative, co-operative community, and they showed me Neil Douglas' garden . . . the most beautiful vegetable garden I've ever seen. It's smothered in beautiful flowers as well as vegetables, and you come across sculptured heads on a stump in the middle of his garden. He built the house himself with his own hands, and he makes his own pottery. He's a creative artist, and he works with his hands. This is what life should be. He's got his own food, clothing, and shelter. That is the basis of freedom of the individual. This is what I'm trying to do with Krishnamurti, I'm trying to get hold of him up in the clouds and bring him right down onto the good Mother Earth. There's where your freedom is, the freedom of the individual is in your own creative work, which starts in your own Garden of Eden.

Have you heard of Findhorn, up in Scotland? They are a very, very progressive, modern group . . . community living. They've now got 103 active members. Not all young people by any means, quite a sprinkling of middle-aged people. Peter and Eileen themselves, they're well on in years. They started at Findhorn the time nine years ago when we started Shalam, over in W.A.

With us, we were just two elderly people and our main work was running an information centre, but we did also establish this . . . you could call it a model . . . a model of how, we believe, people should live. Independent people, their own little plot of land. Everybody should have their own little plot of land. It sounds mad when you've got millions of people all gathered together in the city, but then they're bringing about their own destruction. They're living utterly contrary to natural law. The population explosion cuts no ice with me, there shouldn't be a population explosion. There shouldn't be an economic explosion. There shouldn't be the pollution explosion . . . if we were living with Nature.

At Findhorn, David Campbell, a friend of ours, is over there now, and he is corroborating, the gardeners who he is working with, they consult the Nature Spirits . . . before they even go pruning. As good as to say: "Well now, is it all right if we prune the roses next week, or would you sooner we wait for another week or two?" You see. The fairies are working with the flowers, and you've got to become aware of other aspects of Nature, intelligent aspects of Nature. You couldn't have a large garden without the fairies and the gnomes and suchlike. You couldn't have a garden. And, above them are the Divas, above them are our friends the Space People, our Elder brothers, and the whole Universe is one, co-operative whole. You and I, we're a part of the Universe. We are an actual part of the Universe, which is Nature.

E.G.: *When you're watching things grow, this kind of thing follows, you can see, you learn more, watching the crop.*

F.R.: Of course, over in the East they've had this instinctive knowledge right through the piece. They're always saying little prayers as they plant, and their life-force is going in, and they're in harmony with the Nature forces.

E.G.: *How does that fit in with harvest festivals, which were always traditional. Lots of cultures had them?*

F.R.: Harvest festivals? Well that is a natural feeling of thanksgiving, that Nature has been so copious in her gifts and so on.

E.G.: *They were a basis of religious beliefs a long time back.*

F.R.: Of course, of course. Well then, now you see, for the young people, we're getting away from religious beliefs to the actuality of religion. We're getting away from all beliefs about anything. People have been taught to believe thousands of things . . . that doesn't necessarily say they were taught the truth. In fact it's usually the opposite. So that the age of beliefs, which was essential and necessary with innocent, ignorant people . . . you don't go teaching little children higher mathematics before they've learned simple arithmetic. This planet, the Space People tell us there are seven trillion inhabited planets . . . seven trillion . . . I can't imagine how many that is. And this planet, its number . . . every planet is named and numbered . . . in Universal record this planet is called Urantia, and its number is very, very nearly seven trillion, which means that from a cosmic point of view, right up to the end of the Piscean Age a while ago . . . the old generation . . . this is where the generation gap comes in again . . . right up to quite recently, from a cosmic point of view this planet is a kindergarten school for retarded children. And the Universe is God's University. The Elder Brothers come from the University to help these naughty little dirty children that are running wild. So you see the Space People are mixed up with the fairies in the garden, they're all a part of Nature.

E.G.: *Was there a cut-off point where the Piscean Age finished, and the Aquarian Age began?*

F.R.: Yes, I'll give it to you very, very specifically. I was up in Cairns at the time, and we had been told that there was going to be a full eclipse of the sun as viewed from New Guinea . . . this is quite interesting, and it's all bound up with your good earth policy . . . we had been told that the full eclipse of the sun, viewed from New Guinea, that would be at 9 a.m. eastern standard time, the fourth of February, 1962. I was down at the waterfront at Cairns, it was only half an eclipse as viewed from Cairns. But at that moment almost the whole solar system was lined up in the sign of Aquarius. There were six planets, the sun and the moon, all lined up in Aquarius, and two other planets exactly opposite, in Leo.

E.G.: *That was exactly ten years ago today (the interview took place on February 4, 1972).*

F.R.: So it is, so it is. Well, well, well,well. Well now, that is an omen, there's a tremendous buildup going on now in the work I've been engaged on for so long. I've been in this for 35 years as a full-time job. I haven't worked for money since 1931. For the last twenty-two years I've been out on my own, until I married Mary nine years ago, but I've been wandering up and down between Cairns and Adelaide. Before I got the age pension I had the invalid pension. Because of my ignorance about cooking in aluminium I nearly died. Very, very nearly died. I was right on the verge of passing out. And I was certified an incurable invalid for life, by the medical profession in Queensland. I'm wandering up and down, I had that two pounds a week . . . four pounds a week, it was ample. And, at the time I got back up into Cairns, I was running a Flying Saucer group at that time . . . to me that was very urgent that people should get to know the truth about that as well as about the economy. And, this business of passing out of the Piscean Age into the Aquarian Age, that was when that arose. I was back in Cairns and I had a terrific emotional experience as I watched at that moment, that moment of the full eclipse of the sun in New Guinea, I was probably the only man, perhaps in Australia for all I know, but certainly in north Queensland, who knew, that at that moment, we stepped right out of the Piscean Age into the full blast of the Aquarian Age. This is the thought that occurred to me as to the incredible working of the Universe. It was nearly 26,000 years ago since the last Aquarian Age . . . 25,920 I think . . . and there they were, all lined up for the start of the last Aquarian Age, all the planets in the solar system. They all start off, Mercury going around about every eighty days, and then Venus, then the Earth and Mars and Jupiter and so on, all in their own orbit, all travelling around at their own rate of speed, progression, and that carries on for almost 26,000 years, and exactly at the fraction of a second they all come back into line again.

I wonder how the dickens That Man times such a thing as that! What a timetable! Not a fraction of a second out. You know, I've often thought of that and similar things, as to people arguing there can't be a God because of this or that or the other. All around you, whichever way you look, it couldn't possibly be if it wasn't for the intelligence of God, which is Nature, which is what you want to work with.

E.G.: *And there's some philosophy of that timing, you think, that we should . . . ?*

F.R.: A time and place for all things. Bring the order and harmony of the Universe into your life. You are a miniature Universe. Every human being is a miniature Universe. The atoms of your body — that is your miniature Universe, and you're expanding, your consciousness is expanding. Some day you'll find that you're a God in the making, and you're going to do some day like the Christ did and create another galaxy in the expanding Universe. That is why the Universe is expanding.

When you approach your organic gardening in this spirit, you're setting up conscious communication. I leave all that to the wife, I'm only this sort of thing . . . and you become aware that you are, even if it's only a tiny, insignificant screw in the watch, are a part of the whole Universe. And you've got to bring the harmony of the Universe into your individual life. Nobody else can do it. Nobody can make me healthy and happy but myself. Nobody but myself can take control of what I allow into my blood stream. I am responsible. It doesn't matter that somebody's polluted the environment, I'm not compelled to stay and breathe in pollution. It's my responsibility. Here's where I'm 100 per cent with Krishnamurti, the world problem is the individual problem. It's not Mr McMahon's, he'll never solve it. Mr Whitlam will never solve it. So that I had to set to work, find out what was wrong and solve my own problems. And I've done it.

A CHILD'S GARDEN OF HERBS & SPICES

And God Said:

"Behold I have given you every herb-bearing seed upon the earth, and all trees that have in themselves seed of their own kind to be your meat." GENESIS 1:29.

THE use of herbs and spices probably goes back about 50,000 years. They were used in cooking, medicine, religious ceremonies, witchcraft and magic potions. Fables and mystery surround many plants, for example myrtle was associated with the Goddess Aphrodite, the Trinity was symbolised by the pansy, jasmin is used in Buddhist ceremonies and the lotus is the mystical flower of India.

MANDRAKE was probably the most evil of herbs (the Arabs call it Devil's testicles). It was said to shriek as it was pulled from the ground, so it had to be drawn out by a dog hauling on ropes at full moon.

It was used as an aphrodisiac and to facilitate pregnancy.

GARLIC—GOURMET'S DELIGHT
INSECT'S NIGHTMARE

BASIL is a herb whose story is full of passion. Salome kept John the Baptist's head in a pot of basil.

In Keats' poem "Isabella" she kept her murdered lover's head in a pot of basil watered by her tears.

In the East, basil is a talisman against evil.

HERBS are classified as soft-stemmed, aromatic plants, whose tops are gathered. They are used fresh or dried.

SPICES are dried, aromatic vegetable products, parts of plants, such as roots, bark, buds or seeds.

GROWING HERBS

HERBS are not difficult to grow. Most prefer an unfertilized, light soil and plenty of water. Your herb garden should have a sunny section and a shady section to suit a large variety of plants. It is best to start from seedlings. By knowing the requirements and traits of each herb a small area can be used to its utmost. Thyme, English camomile and pennyroyal can form lawns and can be walked on to reach other plants.

Always pick leaves from the top, so that the plant grows bushy and strong.

DRYING HERBS

Obviously it is preferable to use fresh herbs in cooking, but herbs can be dried. When drying herbs, remember to have clean, dry storage containers, marked and ready, and make sure each herb is handled quite separately. Small-leaved herbs like savoury, thyme and tarragon can be picked by the branch and hung up to dry in bundles.

Larger-leaved herbs, like sage, mint and basil, are best picked separately.

The time to pick the leaves is when the buds first appear (more oil is then concentrated in the leaves, and this gives fuller flavour). Pick on a warm day in the early morning. Dry in a moisture-free and dust-free area like an airing cupboard. The process should take four to five days, and then the plants should be dry and brittle enough to bottle.

FIGHTING WITH HERBS

HERBS can be grown to do battle against bugs and insects.

MINT — for use against ants and beetles.
CHIVES — against aphis.
LAVENDER — against moths.
BASIL — against flies.
OREGANO — against cucumber beetle.
CAMOMILE — against mosquitoes.
FENNEL — against fleas.
HYSSOP or SAGE — against cabbage moth.
TANSY — against ants.

EVIDENCE has shown that garlic may provide a killer diet for flies, fruit-fly, mosquitoes and many other insect pests, while free of the hazards of DDT and other harmful chemicals.

In fruit trees: Soak a piece of cloth or sponge with garlic juice, put it in an open tin and place the tin in the tree.

Or: Make a mixture for spraying with ground garlic, ground onion and pepper in water.

Or: Plant garlic cloves around the tree, close to the trunk.

To keep aphids from roses: Make a spray of green onion juice and water in equal quantities.

BASIL: Summer annual which likes the sun. Once the plant has established itself, nip the tops to make the plant more bushy. Sprigs and leaves dry well tied in bunches.
USES: Great with tomato dishes, salads, beef stews and soup.
BAY-LEAVES: The bay tree is one of the laurel family — then leaves used to be made into wreaths for crowning poets and heroes. Can be grown in a tub and the trees may be clipped for ornamentation. Leaves can be used fresh or dry.
USES: In bouquet garni, stock, fish and meat stews and sauces.
CHIVES: Hardy perennials from tiny bulbs with fibrous roots. It is best to divide the bulbs in autumn. Has pretty mauve flowers which can be used for attractive borders.
USES: In salads, cream soups, cream sauces and cottage cheese.
CORIANDER: Both a herb and a spice. The ripe seeds are dried and often ground to use in curries, pickles and stuffings, dried leaves are used in apple dishes.
The plants have an unpleasant odour.
DILL: A summer annual which needs a lot of water. The seeds should be planted in summer.
USES: The feathery tops of leaves in cucumber and potato salads, and fish sauces. Dill should not be planted near fennel as cross-pollination may occur.
USES: The feathery tops of leaves in cucumber and potato salads and fish sauces.
FENNEL: Hardy perennial which likes plenty of sun and water.
USES: The stalks in salads, the leaves in mayonnaise, and the seeds in bread, cakes and wine.
GARLIC: Plant as onions, in fairly rich soil. When tops are dry remove and store the roots. Garlic has a very strong flavour.
USES: Sauces, especially for pasta, meat dishes, garlic-bread.
GINGER: An herbaceous perennial. Rhizome (or root) is used, green and fresh for preserving and crystallising, or dried, and sometimes powdered, for gingerbread, meat dishes and stewed fruit.
HYSSOP: A shade-preferring perennial, with clusters of pretty blue flowers, leaves and tops are used.
USES: Stews, with oily fish and herb tea.
MAJORAM: Needs warmth, cannot survive in frosts, has pretty flowers. It is best used fresh as it doesn't dry very well.
USES: Meat, poultry, vegetables, cheese and egg dishes.
MINT: A perennial, liking slightly richer soil than most herbs. It grows easily, sending out lots of underground shoots. The plants should be cut back in autumn.
USES: With lamb, sauces and in tea.
OREGANO: This is really wild majoram, but it has a more biting taste. Grows well in a window-box or pot, and likes ths sun.
USES: Sauces, pizzas, stews.
PARSLEY: Parsley is more difficult to grow, it likes a moist soil and shade. It doesn't dry well, but after picking it may be deep-frozen, or the stems kept fresh in water. Many uses.
ROSEMARY: A perennial which needs a sunny, sheltered spot. Has fragrant bushes which are an asset to any garden, and can be grown in a tub or a pot. Bees love rosemary.
USES: Meats, especially lamb.
SAGE: A sun-loving perennial, which is best picked for drying before it flowers.
USES: Stuffings, sausages, tea, and it can be smoked like tobacco.
TARRAGON: A sun-loving perennial. Frost kills it, but it can be grown indoors. It cannot be grown from seed.
USES: In vinegar and chicken.
THYME: Excellent to plant between paving stones, as a lawn, or as a border, or in a pot. Has a sweet perfume and pink flowers.
USES: Stock, soup, chicken and vegetables.

MUSHROOMS

MUSHROOMS: Big, fat, white, delicious mushrooms are grown under cover such as a cellar or garden shed, under the house or under the steps. This shields them from heavy rain, cold or extreme heat. Mushroom spawn is available all year through. The spawn comes in the form of a phial or a "brick". Lots of manure is needed — fresh cow, sheep, horse or poultry, or dried poultry. Moisten. This generates heat. Allow the heap to stand for 4-5 days and then turn over. Repeat this until the material binds together. Press into beds six to nine inches deep. Press spawn down firmly into the mixture to at least one inch, in heaps eight to ten inches apart. Mushrooms can also be grown in trays, stacked one on top of another. Leave undisturbed for three weeks, then cover with a one-inch layer of sub-surface soil. Water lightly. Mushrooms should appear after six weeks in warm conditions, longer in cooler. When picking mushrooms pull out all stalks.

A Handful of Sprouts

FROM seeds to sprouts in four days.

GROWING green sprouts from seed is quick, easy and a recommended survival safeguard. With a tablespoon of alfalfa seeds you can "plant", 20 to 25 square inches of sprouts. In an emergency, a handful of sprouts can sustain you for weeks and will give you essential vitamins as well. These small bundles of nourishment can be grown in almost any place – in a tent, in a flat, in a van, in the garage. Every few *days* you can have a new crop.

Sprouts can be eaten in many ways: raw in salads, sprinkled on soups or eggs, in stews, meatloafs, and incorporated into vegetable juices. Sprouts can be grown from just about any seeds such as alfalfa, soya beans, mung beans, wheat, barley, oats, sesame and millet. We have grown sprouts from peas, rye, clover, buckweat and even birdseed bought at 11 cents a lb. The Chinese have been growing, eating and cooking sprouts for centuries. Seems a pity they weren't known by Europeans in the days of scurvy on sailing ships.

HOW TO SPROUT:

Wash the seeds well and soak them overnight in a container stored in a warm, dark place (a kitchen cupboard is ideal). Next morning pour off the water and rinse the seeds with clean water. Rinse the sprouts every six hours or so to ensure moisture for growth and to clean them.

The seeds must drain well after rinsing, so a strainer, colander or an upside-down jar with a wire cover are ideal. Your mini organic farm is ready for reaping after only 3-4 days. Its best to expose the sprouts to sunlight in their final several hours to "inject" them with chlorophyll. Too much sun toughens them. Most sprouts are ready for eating when two to three inches high; grain shoots a little shorter, mung bean shoots a little longer.

Yeung and Yum

YEUNG and *Yum* (the Chinese equivalents of *Ying* and *Yan*) represent the negative and positive principles of universal life. The egg is the embodiment of the two symbols. The yolk and white are likened to the darkness and light of each.

Yeung is the essence of the positive forces of heaven, the sun, light, vigour, the male, penetration and the monad.

Yum is its antithesis and represents the negative forces of the earth, the moon, darkness, quiescence, the female absorption and the duad.

The circle, embodying the two principles like the eggshell, signifies the origin of creation, which, when divided into its two primary constituents, forms the male and the female.

From the union of these two, five virtues should evolve — purity, benevolence, propriety, wisdom and truth.

Eggs and milk constitute complete foods. Meals should have a delicate balance of both *Yeung* and *Yum*. The rooster is the incarnation of *Yeung*, which represents all the warm, positive elements of universal life. Ducks in China are the symbols of felicity, and when ducks are found in pairs they indicate conjugal fidelity.

Chinese food is inexpensive, full of flavour and delicious. Vegetables provide the bulk of most recipes and they are usually lightly-steamed or stir-fried, thus retaining most of their natural vitamins.

This is the reason why meals are always so good to eat at authentic Chinese restaurants. There's no artificial gunk thrown in to disguise the flavour. The various sauces which the Chinese use are all made of natural ingredients, particularly soy beans. Other nutritious contents are rice, bamboo shoots, bean sprouts, mushrooms, celery, cabbage, scallions, onions.

All the equipment you need to cook Chinese food is already at home: frying pan, saucepans etc., but it's fun to buy a wok, some soup bowls and chopsticks to help you learn more about it.

The wok is a simple, oval dish of cast-iron. Ours cost about $1.20 in Dixon Street, Sydney's Chinatown. Another good practice to follow is the Chinese way of cutting and dicing all food first. This saves a lot of trouble as the actual cooking time is very short.

Irene costed the following meal for six at 80 cents — about 13 cents each!

IRENE'S VEGETABLE CHOW MIEN

Ingredients:

1 pkt long-life noodles (or any thin egg noodles)
quarter of a cabbage
¼lb mushrooms
one onion
½ bunch spring onions
¼lb peas (optional)
bean sprouts
a few carrots.

Sauce:

1 cup water
2 tablespoons soy sauce (Kikkoman preferably)
1 tablespoon cornflour
½ teaspoon sugar
black pepper

Method:

Boil the noodles, strain and drain. This is best done an hour or so before the meal is to be cooked. Chop up all the vegetables. In some vegetable oil fry the noodles until golden and crisp. It's easier to fry a portion at a time until all the noodles are done. Put a little oil, water or soy sauce in a pot, then the vegetables, then a liberal sprinkling of salt.

Cook on a fairly high heat for about half a minute without the lid, and then three to four minutes with the lid. The vegetables are then cooked, but still retain a fresh crispness and the greens keep more of their vitamins than usual.

Add the sauce, which is best mixed and left standing before cooking begins. Braise the mixture for one minute, then add the fried noodles on top and braise for another minute or two. Gently stir the whole mixture and serve. This should be sufficient for six people. For a change eat the vegetable sauce mixture with boiled rice or add a little black bean mix to the sauce. If you want to add meat:- Into a bowl put diced beef (skirt steak will do), bacon, ham or pork with 1 tablespoon cornflour, 1 tablespoon soy sauce, salt and pepper, and ¼ cup of water. Fry a little garlic in a small amount of oil, add the meat mix and braise for ten to 15 minutes. Add this to the vegetable mix at the same time you add the sauce.

THE MIRACLE PLANT

COMFREY contains vitamin B12, which occurs otherwise only in the organs of animals and in very small quantities in eggs and dairy products. B12 is essential for the balance of our bodies and is a necessary supplement for those on a grains-only diet.

It's a prolific grower. Our potted comfrey thrives in rotted sawdust, and travels with us in the Van. It's a tasty addition to salads, and to drinks.

That much we can vouch for. But comfrey is also claimed to be a "miracle" plant, used to heal wounds, increase animal production, cure sprains and swelling, and even as a nerve tonic. Try comfrey as a poultice on infections or wounds, but don't bind the leaf too tightly. Squash moisture from leaf and leave loosely around area.

Comfrey can be used as a foment for sprains, swelling and bruises and as a poultice to severe cuts, to promote suppuration of boils and abscesses. It eases itchiness of rashes.

Comfrey fed to cows is said to increase their milk production and the cream content of the milk.

Chickens whose diet includes comfrey supposedly increase egg production. All animals are said to be quieter, and more content.

Other "miracle" claims for comfrey include: curing stys in eyes, curing warts and corns, and as a nerve tonic, easing agitation.

We don't know where you can buy comfrey – but get a cutting from a friend, then pass some on to others.

Natural High

LATELY we've been meeting smiling, vital-looking people, with clear, sparkling eyes. They claim that they are this way because of a "natural" diet and frequent fasting. They say fasting gives not only a sense of physical well-being and inner cleanliness, but also mental well-being and awareness — a natural "high". Here is their advice:

Our bodies are full of mucus and poisons from the air we breathe, the drugs, such as alcohol, tobacco, aspirin, and antibiotics, we take, and the rich, greasy foods which most of us eat. These impurities must be eliminated. Fasting is most thorough, as, after 48 hours of fasting, all digestion processes are reversed, thus toxins begin to be removed.

Fasting is not eating at all, but drinking two to three quarts of fruit or vegetable juices or herb teas each day. Difficult and dangerous, fasting must be approached with caution. For beginners there are transition diets. Any vegetarian or macrobiotic diet is more cleansing and healthy than the average carnivorous one.

Elimination takes place in the morning, so missing breakfast is a step in the right direction.

THE TRANSITION DIET

1) no breakfast
2) about 10 a.m., a glass of warm water, with a teaspoon each of honey and lemon juice
3) about noon, some fresh fruit
4) the evening meal — fresh fruit, followed by raw vegetables, with some sort of rough wholemeal bread in the beginning.

If this diet is too strenuous, then substitute cooked fruit and vegetables until you feel you are ready for raw ones.

Body elimination may be slowed down by eating root vegetables, such as carrots, parsnips and potatoes.

After some time on this diet, you may be ready to fast. But — it is hard and may make you feel LOUSY.

"Our tongues are the mirrors of our stomach". The longer it takes for our tongues to become coated, the healthier we are. Use this as a guide to determine when to come off a fast.

Breaking a fast also must be done carefully, with cooked vegetables. Three-day fasts are recommended. While fasting, do what your body tells you. If you feel like resting, do so. If you feel like working, great. The Hunzas do most of their physical labour during their yearly 25-day fast.

At first you may find fasting difficult. Warm water is good when you feel hungry, and gets rid of stomach gases. Lemon juice gets rid of toxins from your blood, and will make you feel better.

Warning: Don't attempt to fast if you have even the slightest heart trouble, or high blood-pressure.

Once you've got used to fasting you will probably feel really good, like those clear-eyed people we mentioned in the first paragraph. What better way than fasting to help you appreciate the suffering of millions of people throughout the world, who "fast" regularly, but *not* by choice.

POLLUTION and *ecology* are two words much used in today's society. There is a supposed concern and fear for our environment, though few concrete steps have been taken to improve it.

Australia's Chief Justice, Sir Garfield Barwick, is also president of the Australian Conservation Foundation and has urged the banning of non-degradable products unless manufacturers undertake their disposal or recycling.

N.S.W. and Victoria have set up agencies to control pollution, including the discharge of sewage, smoke and chemical and other wastes. Meanwhile vast areas of the country are being ripped and gouged in the exploitation of mineral wealth for export. Nothing has been done to halt this, though beach sands miners in some areas must restore the natural environment of the land.

Every Australian man, woman and child creates nearly nine tons of waste matter each year in household refuse. This is an area in which an immediate corrective step can be taken — the conversion of municipal waste into compost.

At the moment household garbage is simply dumped into disused quarries or burned in tips, but as cities spread, the cost of transport to dumps increases as the sites for dumping decrease.

Plants which manufacture useable compost from household rubbish are operating successfully overseas. In Auckland, New Zealand, the city's waste is being treated and almost half is being turned into compost. This is sold and the money received more than covers the cost of the conversion plant.

There are different methods available to turn waste into compost. The most simple is to put garbage into heaps and turn these regularly with mechanical shovels. Turning every second day in the first week will counter the breeding of flies. Another way is the use of rotating chambers. This is the method used in New Zealand and what happens is roughly this:

All waste is put into large cylindrical tanks, where it is slowly turned and watered. The breakdown of materials begins. All vegetable, paper and other "once-living" matter is sifted out. Steel and metal cans are pulled out by magnets and sold for scrap. All that remains is mainly aluminium cans and glass, which can also be used again.

The organic ingredients are put into heaps to decompose. The resulting rich compost is packaged and sold. The demand is great, as more and more gardeners and farmers turn to organic methods.

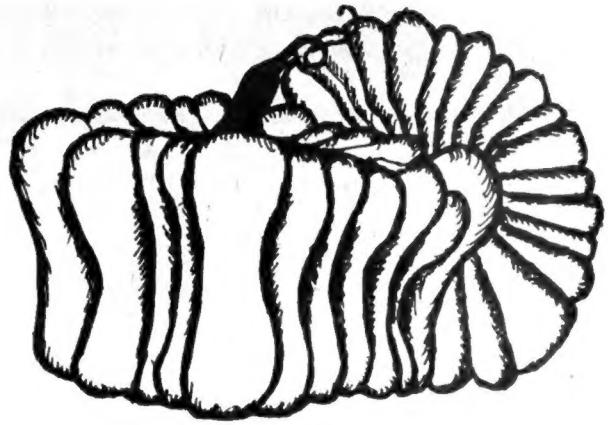
These schemes are beneficial from many angles. Firstly they solve the problem of where to put garbage. Treatment plants, once established, operate without much effort or inconvenience, and there is a reasonably quick turnover of waste. Treatment is "clean". There is no smoke, soot or smell to pollute the air. Recycling plants are economical as the end product is saleable.

Recycling garbage is a step to help ourselves in a very practical way. Why don't you suggest, write, call, ring, pester, pound or demand that your local council tries this scheme. It can work for us all.

PAPER can be recycled again and again. It takes about 17 trees to make just one ton of paper. Don't burn paper. Save it for charity waste paper and rag collectors or ask your nearest paper mill to provide you with a bale to return used newspapers and other waste paper.

ANOTHER method of recycling paper is to give it back to the earth via the compost heap. This is not recommended for small backyard gardens, but for larger farm composting. Shred newspapers and magazines and soak them. This works best when animal manure, lime or other activators are used in the compost.

Earth Words



ACRE FEET: The amount of water that will cover an acre to a depth of one foot.
ADOBE: Is heavy clay, rich in minerals, and makes good bricks for building.
ANNUAL: Only lives for one year or season.
BIOSPHERE: The thin layer of living organisms that exists just above and below the interface of air and land or air and water.
BIOMASS: The amount of living matter in the biosphere.
BUSH HOUSE: A lath or wire frame covered in creepers in which shade-loving plants are kept.
COLD FRAME: A sloping glass or plastic-covered frame, higher at the back, which allows plants to be started as soon as the worst winter frosts are over.
COMPOST: See page 30. The compost heap in your garden is only a speeded-up version of the natural cycle of changing protein into humus.
COVER CROPS: Crops planted before the main one to protect the soil and add nutrients when they are ploughed in.
DAMPING OFF: The name used to describe a fungus formed when seedlings are subject to excess water through lack of ventilation. This usually is fatal.
DISCING: Breaking the soil with a disc cutter in preparation for crop sewing.
ECOSPHERE: A specific region where living organisms are found.
ECOSYSTEM: The inter-relationship of living organisms in a specific region.
ELECTROCULTURE: Still at the experimental stage. Using natural electric and magnetic fields to stimulate crop growth.
GERMINATION: A seed has germinated when the young stem and leaves appear at the surface.
GRAFTING: Propagating hybrid plants by fixing a branch or part of one plant to a different plant either to improve the quality of fruit, strengthen the plants or adapt them to a new environment.
HUMUS: The most advanced state of decomposition of compost.
HYDROPONICS: Growing plants without soil using chemical solutions and water as the only nutrients. Typical of hydroponic 'garden' beds are gravel, sand and kitty-litter.
ISOHYET: A line on a map connecting places of equal rainfall.
LEACHING: The inevitable carrying off of plant food elements from the soil by rain or over-watering.
LEGUME: A plant which 'fixes' nitrogen in the soil.
LOAM: A mixture of clay, sand and silt. The best soil for growing.
ORGANICS: Replenishing the soil with natural materials which decompose readily and can easily be re-assimilated. Organic material is any part of any substance which once lived.
pH: A way of measuring the acidity or alkalinity of soil. It is measured on a scale running from 1 to 14.
PEAT: Partly decomposed plant matter accumulated over centuries underground in airless conditions. Peat moss stops leaching, increases aeration and is good for growing seedlings.
PERENNIAL: Coming up year after year.
PHOTOSYNTHESIS: The way leaves turn the sun's energy into plant food using water and carbon dioxide and chlorophyll.
POLLINATION: The distribution of pollen to the stigma of other plants by insects, bees, wind or birds.
PRUNING: Trimming unwanted or unhealthy parts of a plant, usually vines or fruit trees, to strengthen the parts that remain.
ROOT CROPS: Crops in which the edible portion is taken from under the ground. These include potatoes, carrots, parsnips, beets.
ROTATION: A regular scheme in which crops are planted in different parts of the garden in order to change the demands made on the soil.
STONE MULCHING: Placing rocks and stones around plants, usually trees, to prevent moisture loss by the sun's evaporation and to stop weeds.
TRACE ELEMENTS: Nutrients which are needed in very small amounts.

genesis

IT'S been hard work getting this to you. But here it is, the first issue of EARTH GARDEN.

It took us two months of solid writing and research, and along the way we had to learn the intricacies of putting together a Web offset publication. We also invested a lot of precious loot that could have gone towards a stone cottage and forty acres by the creek somewhere.

A few months ago we were both working in Sydney. Keith was a journalist and Irene was a schoolteacher. Somewhere in the back of our minds we always cherished the idea of getting out of the city and living on a farm.

Gradually our ambitions grew, to include a trip right around Australia. So we left our jobs, got married and set out in an old, green Morris Van which we bought for $300. We call him Mobile Morrie Van (N.S.W. registration BJY950), and he's the third member of our group. You may have seen him if you bought this copy of EARTH GARDEN from us.

When we hit Melbourne we had a letter telling us that Keith's article on Australia was to be published in The Mother Earth News in the United States. This gave us the ambition to produce EARTH GARDEN. We knew we had a lot of knowledge to share with others and what we didn't know we investigated for ourselves.

We are interested in Australian folkways — how people live in the country today, how they get by, farm, amuse themselves, what they eat, how it's prepared. We'd also like to produce a special issue on the Aborigines, the real Australians, and everything about their way of living before the white men came. This would include hunting and foraging, tribal structure, laws, religion, stories, language, ritual, songs, dances, art, dwellings, weapons and history.

Let us know anyone who can help. In Mobile Morrie Van we're not restricted by geography. We plan to visit every part of Australia in the next six months. After that we should know a lot more, and we'll be able to pass that knowledge on to you.

Mobile Morrie Van — Towards the next Oasis.

Meantime, there's what *you* can tell *us*. We want to know about organic farming, gardening, hydroponics, biodynamics, earth freaks, communes, communities, mushrooms, sunflowers, surviving, cooking, preserving, schooling, shelter, homesteads, log cabins, domes, A-frames, solar heat, windmills, water-wheels, dams, breeding fish, bores, pumps, co-ops, People's Food Stores, seeds, supplies, generators, raising animals, land — for sale, for lease, for free; islands for sale, nomads, Gypsies, caravans, vans, National Parks, walking, trails, camping, fires, crafts, batik, tie-dyeing, spinning, weaving, rug-making, money savers. Think of anything else?

If you are interested in EARTH GARDEN then it's likely we will want to know some of the things that interest you.

The next issue depends on you. EARTH GARDEN isn't a general interest magazine. We need your support, and help with articles, and with leads to access for our KEY section.

We will pay for published material, but remember we're just starting out and can't pay much. We'll return manuscripts and photos that are not used if you include a stamped envelope. We want the real nitty-gritty for back-to-the-earthlings told in an easy, conversational style.

Well, we're off to see Australia. Maybe we'll meet you along the way, or hear from you by mail. Address letters to:

EARTH GARDEN,
Bill's Bookshop,
84 Bridge Road,
Richmond,
Victoria 3121.

They'll forward letters to us, wherever we are.

Peace,

Keith and Irene.

Hibachi

THE Hibachi is a small cast-iron stove which evolved from an ancient bucket-shaped fire container. It became the compact and useful charcoal-fuelled cooker once used universally throughout Japan.

The cooking surface is 10 inches wide. The griller is removable, has a wooden handle and can be adjusted to different heights to control the rate of cooking. A damper-door allows a draught to regulate the heat of the fire.

Traditionally, the Japanese handle foods on the Hibachi with bamboo skewers, spearing small pieces to eat when they are cooked.

They are ideal for cooking shish-kebabs, on twisted coat-hangers or other wire.

But we prefer to use our Hibachi for grilling delicious steaks and chops in the bush. We use a frypan instead of the griller to cook eggs, tomatoes, make sauces and so on. The Hibachi is just as good indoors, and fine for keeping food warm.

Charcoal is the usual fuel, but it's slow to give heat. For quick cooking we have found that a handful of sticks and twigs is easier to light and enough for a meal. Whatever fuel you use, wait until the coals are glowing for the best results.

For a sizzling breakfast of sausages, bacon, eggs, toast and coffee Irene uses only the Hibachi. She cooks the bacon and sausages over the coals on the grill. Then she puts the grill on the highest notch while eggs fry in the pan underneath.

After this the toast is done crisply over the cooler coals.

A few more sticks in the Hibachi and the kettle soon boils for coffee while we're eating. Hibachis are cheap, and available in double or single cooking units from department and hardware stores.

What wondrous Life in this I lead!
Ripe Apples drop about my head;
The Luscious Clusters of the Vine
Upon my Mouth do crush their Wine;
The Nectaren, and curious Peach,
Into my hands themselves do reach;
Stumbling on Melons, as I pass,
Insnar'd with Flow'rs, I fall on Grass.

From "The Garden", by Andrew Marvell(1621-1678)

¿LE GUSTA ESTE JARDIN?
¿QUE ES SUYO?
¡ EVITE QUE SUS HIJOS LO DESTRUYAN!